MISSIONARY HORIZONS

walpindi, Pakistan MARCH, 1955

See inside back cover

MISSIONARY HORIZONS

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The response to the special offer for new copies of past-dated "Women's Missionary Magazines" and "Missionary Horizons" has been gratifying. The offer (see p. 236 December) at 5c each, or 25 assorted copies, all different, for $1.00 still holds. The supply of several issues is practically exhausted. Order from "Missionary Horizons," 906 Publication Bldg., 209 Ninth St., Pittsburgh 22, Pa.

I WORSHIP THEE

O Thou,
Who set the swinging worlds in space
And fixed their changeless order
To end of days,
Thou who unchanging dost abide,
I worship Thee.

O Thou,
Who art the same
Through whirling aeons of the ages,
Who yet today art what Thou wast
In fair Creation's morning,
And yet shall be when dawns that day
That sunset ne'er shall end,
Thou who unchanging dost abide,
I worship Thee.

Frances Brown, Lyallpur, Pakistan

BUILDING BRIDGES OF UNDERSTANDING

Under Three Flags—Stephen Neill

Chapters III to VI, Reviewed by Ruth Heagen Patton, Zanesville, Ohio

I. THE "FOURTH FLAG" WAVES, TOO

AS we learned in the first chapters of Bishop Neill's book, the conditions in southern Asia present a mountainous task if these people are to be raised anywhere near the level at which all God's children have a right to live. Such advancement will depend on an army of incorruptible, efficient, and self-sacrificing administrators, but even more on a spirit of hope and enterprise in the Asian peoples themselves. Are the spiritual resources of these countries such as to provide these requirements for progress? The answer to this question depends almost entirely on the Christian church—what it has done, what it is going to do. We have faith that the Christian flag will be the fourth to symbolize the ideals of this rising culture.

Bridges of Understanding are built through united Mission Study. As we study these book we learn about and understand the problems of India, Pakistan and Ceylon.

Many people are not aware that there is in India an ancient church whose members believe it was founded by the Apostle Thomas himself. Mistakenly called the Syrian Church, probably because some of its earliest members were Syrian merchants, this venerable organization has been so consistent that in Travancore, one of its strongholds, one has the feeling of being in a truly Christian community. Unfortunately, this church has been divided, so that one part has been completely absorbed by the Roman Catholic Church, and there are so many divisions among the others that their disagreements have brought discredit on the Christian name in some sections. But human weaknesses have not completely destroyed the effectiveness of the church. The sections it has influenced have the highest percentage of educated persons, and the percentage of literacy is especially high among Christians. A great many of the present national leaders in all fields are Syrian Christians, and scarcely a city can be found in which many of them are not participating in affairs of both church and state.

The second great group of Christians is Roman Catholic. Since the first priests arrived in 1498, work of this group has been so successful that today almost half of the Christians in India are Roman Catholics. Their early missions did little for the education of the people, but in the last half century, probably influenced by the success of Protestant schools, they began to set up their own colleges, now educating more than 22,000 students.

Since the Roman church in India is directed and disciplined under one head as it is in the rest of the world, the work of the Protestant missions, in contrast, appears sadly disorganized. This is not strange, for it is carried on by more than a hundred different groups drawn from almost every Protestant country and denomination. Competition, overlapping, "sheep stealing," have for many years definitely handicapped the work, but these have been largely eliminated in more recent times. Since the end of the nineteenth century, great mass movements to Christianity have brought millions of people into the Protestant churches.

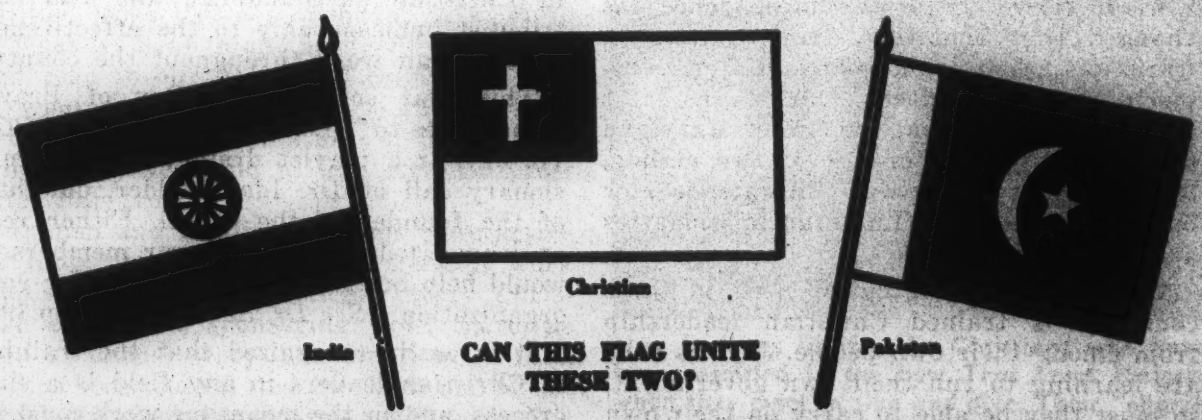
Protestant missions have always believed in giving people the Word of God in their

Off to work in the villages among the Mass Movement Christians, thereby building Bridges of Understanding concerning Christ and the hope that He offers to all.

own language; but since that required literacy, the church and school have been inseparable in their work. For many years the British government has helped by offering financial aid to all schools which would submit to government. Since almost no restriction was placed on religious instruction in these schools, the possible number was limited only by the number of workers available, and the books for them to teach. These two things must come from the home churches of the missionaries.

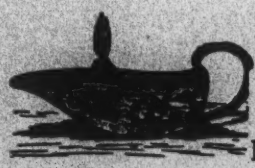
Of course the Protestant churches have done more than educate and preach. They maintain or are responsible for 67 agricultural settlements for training farm workers; 42 printing presses; 92 industrial or trade schools for boys and girls; 277 hospitals, many of which train nurses; 70 homes or special hospitals for lepers, 12 tuberculosis sanitoria, and nine schools for the deaf or blind. Our church is trying to touch the life of India at every point and fit Christians to serve their country in every possible capacity.

For while it is important to train Christian leaders, it is equally important to develop a Christian atmosphere in the daily lives of the people. The three great religions indigenous to these countries are more than religions: they are social systems which control and direct the lives of their followers in every phase. (The proverbs and sayings from their teachings listed in the *WORKBOOK*, p 34, offer an interesting study of the everyday application of their religious philosophies.) Very little success has been evidenced in Christian work among the leaders of these groups, but that is not for want of trying. Missionaries have felt that winning leaders would inevitably bring their followers, and have worked to that end; but the comparative failure in that line and the great mass movements among the outcastes, the poor and underprivileged, have forced the missionaries to recognize this activity as an irresistible movement of the Spirit of God. And now they see that more of the leaders are being brought to God by the witness of the changed lives of these outcastes than from the direct teaching of the missionaries.



Under the Christian flag the peoples of India, Pakistan—and Ceylon, too—can meet in friendly conference, to solve their mutual problems.

II. NEW HORIZONS LIFT



In this period of gigantic upheaval in these countries, the churches are faced with new challenges and new opportunities. New faith and new consecration are demanded not only of the missionaries and the leaders in their work, but in the church at home, which must undergird that work in every possible way.

Since the new governments obviously differ in attitude from the former British leaders, a change in policies is inevitable. While discrimination is definitely not the policy of the government, Indian leaders do not readily see why foreign missionaries are needed. For example, they ask for evidence that replacements and additional missionaries in established work are really necessary, and proof that no suitable Indians are available. Can we blame them? What do we say about giving work to foreigners when our own people are unemployed? in many places, Christian education in the schools can be given only to those whose parents ask for it—of course this procedure is followed in most of our public-school, Christian-education programs, but somehow we think Indian children need Christian education more than ours do. Do they?

In East Pakistan a very real administrative problem arises from the fact that the Muslim holy day is Friday, which naturally takes precedence with them over the Christian Sabbath. Muslim students in the schools must of course be allowed to observe this day, causing much conflict among both students and teachers.

There are some advantages for us under the new regime. Under British control, for example, rulers of independent states had the right to permit or refuse missionary work in their territories. Independence has changed that condition, thus opening to Christian penetration many sections formerly completely closed. One of the most backward areas, about the size of Maryland and with a population of over two million, 98 percent of which was illiterate, is now open, and five or six Lutheran missionaries are already at work .

Undoubtedly the greatest need. in these countries is trained Christian leadership from among their own people. Just as they are learning to run their own government, so must they be able to carry on their own church work. Several schools have been developed and are producing all types of leaders. The center of theological training is the college of Serampore, founded in 1818 by Baptists. At least four other smaller institutions scattered over the territory are also doing fine work. No need is greater than that for doctors, with a present rate of one for each 6,000 of population. The greatest answer to this problem is the Christian Medical College at Vellore, which is supported by forty church and mission groups, and has a staff made up of people from India, United States, Canada, Great Britain, Ireland, Australia, Germany and Switzerland. It works on the theory that effective Christian doctors must be trained in Christian surroundings, and has contributed immeasurably to the effectiveness of Christian work throughout the country.

The wedding day of a Christian couple in Pakistan. Their new home will be another center of Christian influence.

This year some World Day of Prayer money goes to Vellore. In the *WORKBOOK* (p. 31), is a playlet dramatizing the missionary call of Dr. Ida Scudder, daughter of the founder of the school. Either read or dramatized by some of your members, it would help bring the school to life for your organization. (*See Dr. Scudder's life*, p.395)

It is easily recognized that the training of Christian leaders in any field is a slow process, and in the meantime work must go on—souls must be saved, children must be taught, the sick must be healed. A very

large proportion of the work of the Indian Church is now carried on by unordained workers who are both teachers and preachers. Undoubtedly this is a case of the blind leading the blind, and the fact that it is remarkably successful must be credited to the power of the Holy Spirit. Definite programs of training for these workers are held regularly, and for some of them such informal training in small amounts may be more effective than a longer period of formal education. The Christian work camp, where people gather to work long and hard on some common project, has been found to be one of the most effective ways of teaching people to work and live in the spirit of Christ. In 1941 the National Christian Council started organized work on the problem of the Christian home and family life in India. The position of women and the importance of the home need the influence of the spirit of Christ, and Bishop Neill lists some of the amazing results from a program of instruction in baby care, family devotions, gardening, sanitation, and recreation.

One of the greatest handicaps under which foreign leaders work is ignorance of the basic philosophies by which these people have lived. An example of the contrast possible in basic ideas is shown in the dialogue entitled "Socrates in an Indian Village," which is given in the WORK-*BOOK* to be used with our text. Now that Communism is so large a part of the picture, missionaries must understand it, also recognizing the questions it is constantly raising, and being ready with the Christian answer. Christ must be presented as the object of the search which is inherent in all religions, and the positive answer to the denials of such philosophies as Communism.

All this work is to be done to bring one-fifth of the people on the globe up to a standard of living to which all people are entitled looks like a stupendous task. Most of what we hear in our missionary meetings and read in our books and magazines tells of what our church is doing, and we hear little of other denominations or other countries. Are we alone in this gigantic project? Far from it.

Danish and English missions were active in India long before any American work was started. Now, practically every Christian country is sponsoring work there, as well as almost every denomination. In fact, as has been shown, that has been one of the problems which handicapped our work. For many years efforts have been made to organize and synthesize the program in such

New horizons lift when men meet thus in Bible Class, and when women and children listen eagerly from their location on the roof.

New horizons lift when Pakistanis meet to pray earnestly for their families and friends.

New horizons lift for the Christians who have been resettled in the new Thai Land Projects when they meet to sing and give. Their "church building"—the out-of-doors; their seats, mats on the raised platform. Loaded camels in background.

New horizons lift for those who want to be literate.

a way that all could work together for a common cause without hindering each other or the general progress. Many world missionary conferences have been held for that very purpose, and most of them have been supported by almost all the denominations except, of course, the Roman Catholics. As a result of these conferences, work has been assigned to the various denominations and countries, so that competition and rivalry are less likely to interfere with widespread teaching. Also actual cooperation in the support of many institutions such as the colleges already mentioned has greatly increased the quality and effectiveness of the work being done. One example of which we can be proud is the Gujranwala Seminary in Pakistan, a United Presbyterian school and the only seminary in Pakistan, which is now cooperatively supported by all the Christian denominations working there. Our James D. Brown, D.D., is the president.

As a matter of fact, Bishop Neill lists so many such advances in the unifying of Christian churches in India that our slow and half-hearted efforts toward unifying our American denominations would seem to indicate a much greater desire to preserve our selfish interests than to promote Christ's program. The South India United Church, made up of most Presbyterians and Congregationalists of that area, was formed as long ago as 1908. This organization was later enlarged to include the Anglican church, and in 1925 the Methodists also joined the negotiations which were concluded in 1947 to form the Church of South India. The steps which led to the successful culmination of these unions show that their decisions came not from lack of strong belief and purpose, but from the central desire to do all to promote Christ's kingdom in India. Similar schemes of union are being developed in North India and Ceylon, and will undoubtedly come to fruition in the near future.

James D. Brown, D.D., President of Gujranwala Seminary confers with K. L. Nasir.

New horizons lift for even the youngest in the Avalon Kindergarten, India.

III. THE CHURCH AND THE MISSIONARY

Since work is progressing through widespread evangelism and education, and since many leaders are being developed in the Indian church itself, must we go on sending our young people so far away from home? Can these churches not soon take over the load as has been done in ours and in other Christian countries?

In its early years, the Christian mission was almost entirely in the hands of the missionary. He was the preacher, the teacher, the doctor, he was almost "in loco parentis" to the new-born Christians. But the Indian church has come a long way from those times. Many sections of the church now have outstanding Indian leaders whose quality is readily recognized by those who had the opportunity of hearing the inspiring and soul-searching messages of Dr. Chandu Ray at last summer's New Wilmington Missionary Conference. Dr. Ray is the first Anglican Bishop of Karachi, the capital of Pakistan, and is widely noted for his work in translating the Bible. With *enough* men like Dr. Ray, certainly India would need no outside help.*

But so far there aren't enough, as is shown by the necessary use of unordained leaders. The position of the missionary is still vital, but it is changing. He used to be the head of the organization, the leader in every sense of the word. Now whenever possible the people of India, Pakistan and Ceylon are taking over; but they still need and ask for the help, advice, technical assistance, and encouragement of the more experienced foreigner. They want the missionaries to come, but they want them to become a part of their life, to work with them and for them as one of themselves, just as we expect foreigners who come to this country to adapt themselves to us and to our customs. Missionaries must learn their language, accept their standard of living, be able to find the good that is in their customs, attitudes, philosophies. He must most of all be a soul-winner. Whether the missionary is a teacher, a doctor, a farmer, or a preacher, his first interest must be in preaching Christ through his life, as well as through his words.

The time may come, as it has in China, when we can not send missionaries to India, Pakistan, and Ceylon. When it comes, we must leave the work in God's hands. But

Rev. Faqir Ullah Khan, Pakistani pastor.

Rev. Hedayat Masih and family with the new parsonage in the background.

*See review of the recording of Dr. Ray's Message, p. 401.)

Elder Basket Masih of Sargodha Dist., a village tailor who sponsors a boys' singing group and conducts literacy work in his congregation.

Pathankot Church across from Avalon High School, India

until that time, can we do less than finish the task that has been carried to such a high plane? Yes, there must be missionaries, until God, in His own good time and way, says, "Well done, good and faithful servant." We have set our hands to the plow in Asia. We cannot turn back.

As was said at the first of this review (*in January magazine*) one thing we all can do to help solve the world's problems is to familiarize ourselves with the facts. Use *Under Three Flags* as the basis of your study, and be sure your society is making its contribution to the success of the Christian fight against paganism in any form.

THE TELLER OF TALES

How was the faith of Islam spread
From Spain to India's watershed?
By telling the tale a thousand times,
By weaving the tale in a thousand rimes,
By bearing the tale to a thousand climes;
Father to son and son to son,
Trader and merchant, peasant and peer,
Neighbor to neighbor bending the ear,
Wherever the goods of the world are sold.

So must the faith of Christ be told:
Brother to brother, stressing the love
No other prophet has brought from above.
Till intimate touch of tenderest seer
Reaches the noisiest skeptic's ear,
Christian and doubter, agnostic and saint
Mingling unconscious of any restraint.
Then will the faith of Christ be spread
Till hungering souls at last find bread.

—*Madeline Sweeney Miller*

Our Church at Pasrur, Pakistan.

GLIMPSES OF MY LIFE

By DR. IDA S. SCUDDER, from a Tape Recording Made Recently in India

Today let me share with you some things about my life work. India is a great country with a vast population, great resources and a splendid opportunity for service. My grandfather came to India in response to an appeal after reading a leaflet given to him by one of his patients. This leaflet depicted the urgent need of millions in India who were without medical aid and desperately needed help. Dr. John Scudder and his wife dedicated themselves to the Medical and Evangelistic work in India. They gave their entire lives and their sons (who all became doctors) and two daughters to India.

I am the daughter of the youngest son John. I was born in India and lived here until five years of age. During the great famine of 1875 in South India, it was reported that three million people died. Those were dark days with suffering and death on all sides, and a great impression was made on my young mind. At the end of the famine, my father and mother took us to America. Even as a child I stated most emphatically that I could *never* return to India. I could not forget the terrible impression of suffering and death. My parents returned but left their children in America to continue their education. Some years later my mother was taken ill, and father wrote asking me to return to India and be with them for a time.

When I was preparing to return, my many friends said, "We thought you were never going back to India." I said, "My mother is ill and needs me and when she is better I will come home. I will never *remain* in India." Little did I realize at that time what God wanted me to do with my life, and how He was going to lead me back to India and to this great medical work.

I settled in Vellore in South India and did what I could to relieve my mother and became especially interested in the Hindu Girls' Schools and the Zenanas. One evening I was sitting alone in my room reading when I heard steps on the verandah and soon a knock. I went to the door and saw a Brahmin gentleman. I asked if I could do anything for him. "Oh, yes, Amma. I desperately need your help. My wife, only a young girl of fourteen, is dying in childbirth. The barber women can do nothing for her and says she must die. And, Amma she is such a lovely girl. I heard that you had come to India and I thought you could help her." "But," I replied, "I know nothing about childbirth. I cannot help you, but my father is a doctor and I can bring him. He can save your little wife." Almost in horror he raised his hands and bowed before me saying, "I could not take a man into my house to care for my wife. No man can look upon my wife. If you cannot come, she must die." Again and again I urged him, saying that I would come with my father and do all I could under father's direction . . . It could not be done. He could not have a man deliver his wife's baby. My heart ached for him as with tears in his eyes he sobbed, "Then she must die. She is such a lovely girl." He left and I sat down at my desk feeling desperate.

Ida S. Scudder, M.D.

After some time I again heard footsteps. Jumping up, I ran to the door thinking that the Brahmin had returned to take my

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Reprinted from "Ministering Women" of the Presbyterian Church of Australia. Exchange subscription with "Missionary Horizons."

father. Instead, there stood a Mohammedan —and with the same request. He too turned away repeating the same words, "Oh, she must die." I felt I could not bear it. Again I heard footsteps, in that same evening a similar request came from a third man. I hurried to my father and mother and they were as sad as I. There was no sleep for me that night. I could not forget those three young women dying in childbirth when I could not help them. By morning my decision was made. I would go to America, study medicine and return to India as a doctor to try to save the lives of those who needed me.

After graduating from Cornell University, New York, I arrived in Vellore on January 1st, 1900, ready to take up work as a doctor. What marvellous changes I have seen. In 1900 Vellore was a small town of about 30,000 people. There were no dispensaries, no hospitals. Today, Vellore is a city of over 140,000. Today, we find a large Government Hospital, two Mission Hospitals as well as a Medical College, affiliated with the University of Madras, where many young men and women are being trained to serve India as M.B., B.S. doctors. Medical help is being extended to the surrounding villages. In 1900, none of the villages were reached.

In 1901, a Pugeot, a French car with *one* cylinder, was sent to me. I imagine none of my listeners has had the privilege of riding in a one-cylinder car, and you cannot know what you have missed. But we did rejoice in this car and made plans to visit the villages once a week with medical aid. The first day we started out with our rather noisy Pugeot, the people on that country road, who had never seen a motor car, seeing and hearing us coming, rushed off into the fields shouting, "Oh, the Devil is coming!" We stopped the car and persuaded them to "come and see." When they came, we found that nearly every one in that group needed medical aid. Since that time, patients have come in from far distant villages with their sick and suffering ones. Now they love those life-saving ambulances and cars. The little one-cylinder car has long ago been replaced by ambulances with doctors and nurses and evangelists, bringing help and life to many. At times on those roadsides over 1000 patients have been treated during one day. Many very needy ones have been brought to the Hospital, which has 600 beds.

The Mary Taber Schell Hospital was opened in 1901 and had 40 beds. Today there are often 100 patients, many lying on the verandah and on the floor. At times as many as 100 cataract operations have been done there in one day. Our present staff of doctors and nurses and other workers are an inspiration to all. We thank God for the way in which He has led us in and we look forward to a greater future.

The Christian Medical College of Vellore is affiliated to Madras University and has 230 students and 285 nurses.

We need those who can take up the torch of life and carry on and make Vellore Medical College one of the outstanding Medical Institutions in India and shall I say in the world.

By courtesy of Mrs. N. S. Macpherson

THE "BOOK NOOK"

SMOKING AND CANCER

A DOCTOR'S REPORT
by Alton Ochsner, M.D.
Published by Julian Messer, Inc.
86 pages—$2.00

"CIGARETTES CAUSE CANCER" is the blazing start of this new book. The forthright, courageous author is one of America's most eminent surgeons and has recently served as President of the American College of Surgeons, President of American Cancer Society, and now, President of the Alton Ochsner Medical Foundation in New Orleans.

Convincingly, authoritatively, he cites conclusions reached as the result of research by many scientists and doctors. A few quotations indicate that there is "another side" to a question much discussed today—a story not told by the clever T.V. and radio cigarette advertisements:

"Tobacco is a loaded, often lethal, weapon. Time pulls the trigger."

"Man is the only animal that pollutes his bodily structure by smoking and nature is teaching him a merciless lesson."

"The increase of lung-cancer deaths in the past twenty years has been in direct proportion to increase of cigarette sales.

"In the report made by the American Cancer Society it is shown that the chances of one's dying of a coronary attack are increased by 95% by heavy smoking: the chances of dying from cancer are increased by 156%."

If you are honestly seeking to know the truth, see the substantiating charts, weigh carefully the conclusions about filters, the ten-point program for smokers who want to stop, and the fate of some of the world's notables who were warned—but continued! The writer is sympathetic, genuinely concerned for his fellowmen.

Noah was a reformer. If you buy, read and loan this book you may want to be a reformer, too, at least "warner," if in so doing you make it impossible for someone to say to you someday, "Why didn't you tell me before it was too late?"

Order from the United Presbyterian Book Store, 209 9th St., Pittsburgh 22, Pa.

GLIMPSES OF VILLAGE LIFE

By IDA ALTER, Daughter of Rev. and Mrs. Joseph C. Alter

In the northern part of West Pakistan, is the Punjab—land of five rivers—where the people speak a laughing, rippling, thoroughly colloquial language of their own, and where the tendency to laugh is never suppressed. Here are only brief sketches of what I have seen from a little khaki tent, as the daughter of a district missionary on tour.

MAKING "GOOR" (BROWN SUGAR)

A village woman took me to her house today. She is a little old woman with a tart tongue and snapping black eyes, so that I felt keenly the uselessness of trying to say anything that she would not agree with. I stated, however, that I wished to see how they made "goor" and, surprised at my interest in so common a thing, she laughed and took me to the place—a courtyard with a little dark house in the corner. In the center of the yard there was a grinding apparatus, not unlike that which you see on Persian wells, and the sugar cane was fed into it as the patient buffaloes went round and round, turning the wheel. The juice ran out into a trough, and the fiber was kept to feed to the buffaloes as fodder. This juice is considered a delicacy, and I was offered some, but declined since its sticky, sweet taste does not appeal to me. I peeped inside the little house and was able to see after some effort, a huge cooking vat in which the juice was being boiled down to solid form over a very hot fire. Then I entered and almost suffocated from the heat and smoke—they told me that a man comes out of the house completely black from the smoke after a night's work of tending the fire and stirring the sticky sweet liquid, and I can believe it. They gave me a lump of fresh brown sugar, warm from the fire as a sample and it tasted delicious. I was properly appreciative of the work that went into making it. The children we see around our camp here have strong white teeth from eating sugar cane in the fields—peeling the hard outer fiber with their teeth, and chewing the inner fiber for the sweeet juice.

Mrs. J. C. (Marjorie Ward) Alter, Miss Edith Williams, Miss Ida Alter, enroute to the worship service following a discussion class at Sialkot. For many years Mrs. Alter and Miss Edith have worked together for Junior and Primary children.

PEER WORSHIP

I can see from my little khaki tent, our camp in Shakargarh, the high white wall of the Muslim peer's grave on top of a small hill—all that remains of the one-time grandeur of a Moghul fort. Steps lead up to the shrine where the holy man is entombed and here in the evening sometimes, a lone worshipper kneels, silhouetted against the twilight sky. Peer worship seems to be quite widespread, in spite of the Mohammedan belief about worshipping none but Allah.

On Fridays, the Muslim equivalent of Sabbath, brightly colored rugs are placed on the grave, and little clay lamps or "devis" are lit in the dead man's honor. It does not seem reasonable to me that so much should be made of a dead man when the living around him are so needy. As his reputation grows, I suppose that they add to his grave here as they do in other places, so that a very old and very-much worshipped grave will be as long as twenty feet. A peer is worshipped in life as well as in death, as having so much of God in him that men will worship him as an incarnation of God. There are families of peers, and every member of the family is revered in the same way. Some of the

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Miss Ida Alter, youngest daughter of Rev. and Mrs. J. C. Alter, is a Freshman at the University of California at Berkeley, Calif. She is living with her sister, Margaret (Mrs. Philip C. Reiner).

peer's sons may go into secular work, while others may lead a religious life but no matter—wherever they go, poor people are obligated to feed and clothe them as a service to Allah himself, and they believe that thus they gain merit.

I have seen many peer's graves in other places besides Shakargarh and am reminded of the "badmash" (rascal) who came from Kashmir with his family, and was involved in sin of the worst sort. When he died, his brother for purely mercenary reasons, built a beautiful little white shrine above his grave, with writing inscribed in both Arabic and Urdu: "This man is the "khansamah" (cook) of Allah." He then proclaimed to all that his wicked brother was in reality a holy man, and, unbelievable as it may seem, Muslims who had known the "badmash" believed him. His fame spread, and many people came to worship at the grave, leaving in token of their devotion, flowers and money near the shrine, which was precisely what the brother wanted. Every time a Mohammedan wedding took place, the wedding party would pass the shrine and dance before the grave, leaving money there to insure happiness and avoid the evil that the spirit was capable of sending. The brother and his family grow rich now from these profits, and others look up to them in reverence and fear.

On the banks of one of the Punjab's many little rivers near a picturesque bridge is a garden with a peer's grave. Here again, the brother is in charge of all the worship—and money, and he himself is a peer. Women come begging for a charm to heal their children, and this peer goes into all kinds of ritual and dancing over a piece of paper, blows on it, and hands it to the mother as he assures her that the child will get well—for a price.

"Cures" are not always as harmless as this, however. The story is told of a woman in a peer's family to whom was brought a sick little boy. Evidently knowing that she could do nothing for it, the woman deliberately choked it to death, saying as she did so, "Blessed is this child who has died in my arms, for it is assured a place in Paradise."

In Lahore, there is a man who calls himself "Rabb," one of the Christian names for God. He is attended by women entirely, and none but women may enter his house, where his attendants and he are supposedly ready to give out charms and other remedies for disease. He also is worshipped as a peer—and so it goes.

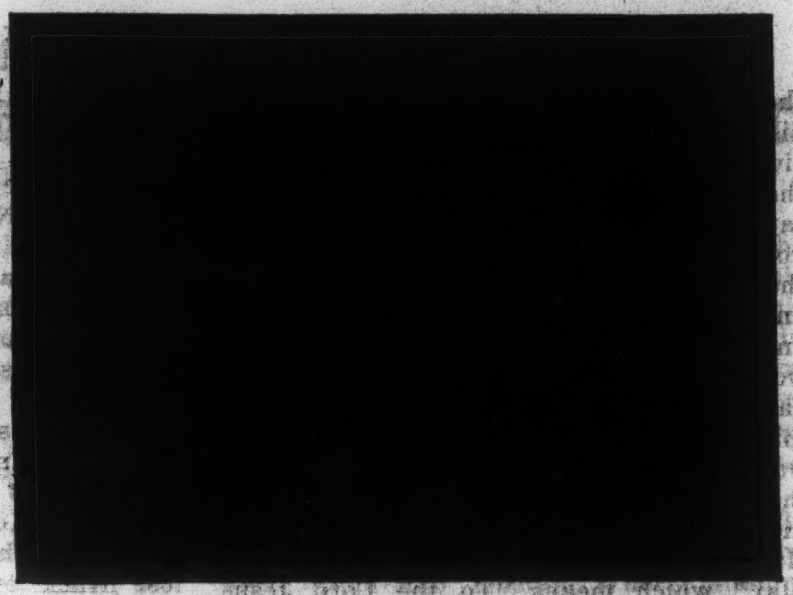
Peer worship in Pakistan today is a degenerate part of Islam, not limited to the illiterate.

A Border Village

Today we moved to Jarmian Singha, a small village only a mile from the Ravi river, which marks the Indo-Pakistan border. It in itself is not enough to warrant the excitement we felt, or is it? Rumors of immorality and opium in a village without a pastor, wild sandy wastes where jackals abound, and peacocks and wild pigs ravage the crops excite our imagination, and are proving themselves to be true. Tonight I can hear jackals in the distance coming closer till they are almost at our very doors with their strange human cries. Jarmian is a unique village, in that, being a border town, the border police have their high tower overlooking all of the surrounding territory. I cannot get over the ignorance and poverty of these people, and the filth that accompanies them—this surely must be caused by the low percentage of literate people here, and being sixty miles from civilization, so to speak.

Here, we saw a little baby badly burned and scarred with a black evil-looking mixture of cowdung and oil plastered all over its tiny head. "It has been that way for four months," the little girl that was tending it, told us. "Why not give it a bath?" we asked but she looked at us uncomprehendingly. Cleanliness is unheard of here. Gathered around us as we tried to settle into our tents were children, dirty, dirty children with sores and matted hair and only a thin ragged shirt to keep them warm. Little girls would sometimes go three or four months at a stretch without washing or combing their hair—they were not old enough to do it themselves, and their parents did not seem to care. There is something so wistful about them, born to a life of hard work with no chance of learning, except as we may somehow find the money to build a school here.

The picture is not altogether dark, however—tonight, some of the young men of the village came out with drum and chimptas (fire tongs used as cymbals) to sing Christian songs under the big banyan tree. The minor key in which Oriental music is written has a peculiar quality of infinite sadness and ultimate joy that invariably seems to reach above the poverty and sorrow to God who rules over all. The syncopated beat of the drum, more rhythmic than the catchiest of jazz tunes, and the singing that accompanies it is the Punjabi's way of expressing all his emotion, his sorrow and gladness. In the case of Christians, it is a means of praising God.



GLIMPSES OF VILLAGE LIFE

A Village Potter (Above, left)

Women grinding (Above, right)

A woman spinning (Below, right)

Discords

The day did not start out well this morning. I woke up to hear a loud angry quarrel between a man and woman, just back of our tents. We are camped very close to the village for protection, since the border is so close, and can hear all that goes on. Angry voices were accompanied by blows and reached such a pitch that our camp men went out to stop it. It is out of place in the Punjabi way of thinking, for men may quarrel with men in public and women with women, but not men with women. Perhaps the rumors about this village without a pastor are proving truer than we thought. Something must be wrong, deeply wrong, and caused by more than such abject poverty. Surely the poverty itself must be caused by something deeper and rooted in evil, for the fields are fertile and good for crops, if properly tended. The cause of all this was talked about in whispers, and we finally learned that nightly reveling in certain parts of the village was being carried on, with dancing and feasting. Both Christian and Muslim women had been bribed into attending this, and had forgotten home and religion in the immoral carousing that was going on. It was because of this that the children were neglected and the houses left in filth, and had gone from bad to worse with the attitude of "what is the use" that seemed to dominate the people. Evil had started with opium and liquor before partition, and had come to this. Nowadays, such a village is an isolated case—in the past, many were the same way, but Christian teaching made the difference. We held a Bible School in the afternoon, and people came with enthusiasm from other villages, in "jaluses" —walking and singing together as they came.

The Bible School

This Bible School we held was much like the other meetings we had had all over the district. About two hundred Christians arrived, and were ushered to the front of the big tent, while curious non-Christians sat at the back. These listened to what was going on with great interest, the more for the fact that this was a Christian meeting and not held for the purpose of converting anyone, so that their "malvi" (priest) would not object. A full-fledged singing party arrived with drum, harmonium and chimptas, and many people came with it. One could hear them as they came across the fields singing, and after every song, the leader would shout "Khudawand Yisu Masih ki—" and the people would answer "Jai," which means "To the Lord Jesus Christ — Glory!" Before the service began, an old elder stood up and started to sing. As the custom is, he sang the first line and the people repeated it after him —the second line with the same repetition and so on. To a Westerner, unused to Eastern music, the song would be monotonous, for it was a chant on three or four notes that never varied. The fascination lay in the old man's face that reflected a compelling inner joy and peace. He sang with fervor, closing his eyes in an intensity of feeling that seemed to echo in the soft drum beat. After he had finished, the group was quiet, and our Bible School started. A prayer, the singing of a zabur (psalm), the reading of the lesson were followed by division into classes of men, women and children who memorized the Scripture. Then all gathered to hear the sermon and receive the benedicton, and the Bible School was over for the day. But who can know the effects of Christian worship on the non-Christian listening with interest?

Music of the Village

A day in camp, I find, is full of music, for deep rooted in the happy-go-lucky Punjabi is the urge to express himself in song, or instrument. Waking at dawn, I hear in the distance the sweet high notes of a native flute, caught in the thread of a minor melody that is repeated over and over, never losing its wistfulness and charm. Later on in the day our camp helpers sing snatches of songs—making up their own words to a familiar tune to suit the occasion and fit in with the perpetual good-natured give and take that livens up the hard work. No matter what happens, Punjabis hardly ever lose the ability to sing and laugh away their troubles, whether these be caused by the cold rainy weather, or extremes of poverty. Besides our singing camp men, as often as not, small boys come to sing too. The little Christians usually sing religious songs, but with a great deal of energy and vigorous head movements. Their voices are high and clear usually, but boy-like, when they want to be heard, they shout the words out, and somewhere, lose track of the tune. Tunes are very adaptable—school boys chant the following to a well-known religious tune: "God knows our teacher's ways—how he beats us all day, and only sends us home when evening falls."

Morning is the time when workmen sing as they go to the factories, and the plowman sings as his patient buffalo plods around the field. But in the afternoon I find myself looking forward to the arrival of the singing parties as they come to attend the daily meeting. They come prepared with their "dolki" (drum), chimptas and harmonium plus strong rhythmic voices. The leader plays the drum, his whole being vibrant to the throb and pulse of the beat, his face contorted and throat swelled with the effort. The song he sings is introduced by an indescribable vocal prelude up and down the minor scale. Then he begins and the people repeat phrases after him, and the drum beat follows the singing like a live thing with its throbbing.

All is quiet as the sun sets, and darkness comes. Not many venture out after twilight, but as we sit and talk over the day's work in our little tent, we hear—so faintly that we are tempted to think it but an echo of the music of the day—a lonely soloist, unknown in the distance, singing as he crosses the fields a song of life and hope that prevails against the powers of darkness. Yes, the Punjabi sings.

The Punjabi sings at his work.

What a Thrilling Adventure Mission Life Is!

THE CHALLENGE OF THE MISSION WORLD

By DR. CHANDU RAY, Lahore, Pakistan

During the last century when the mission era was at its height travelers were rare beyond the high Himalayas where the people lived in superstition, turning the Buddhist prayer wheels.

Two men — missionaries — traveled for seven and one-half years by small boat over thousands of miles to find a way into the land known today as Tibet. Their adventure shows the wonderful faithfulness of God and the power of prayer.

At that time the murder of a high Tibetan officer had caused suspicion to be thrown on a government political adviser. But the latter was a versatile man, well educated. He knew that his Tibetan people, being Buddhists, did not believe in taking life. They put him in a goat skin to throw him over a hill so they could say, "We do not know what happened to him."

This man left by an unknown route, but in the providence of God it was the same route traveled by these two missionaries. They met. The missionaries asked him to teach them the Tibetan tongue. For two years they sat at his feet translating the Gospel of John. The son of this government officer had escaped too. He was curious about these men who stayed so constantly with his father. He stole some of the pages. The Light of the World came into his heart, but he could not confess Christ. He had to wait until his father had died. Then he went to the two missionaries, "I know this Jesus. He is mine." He was the first fruit of this land for Jesus. He learned Urdu and English. The government offered him lucrative positions, but he would take none. "I read the words of Jesus. They mean so much to me. They must go to my people."

This man, Yoseb Gergan began as a youth of 23 and worked until he was 58—35 years doing nothing except translate the whole Bible into Tibetan. Where missionaries could not go, the Bible would go.

The manuscript came into the hands of the British Bible Society (Chandu Ray was then secretary of the Bible Society of Pakistan), but there were no Tibetan-type printing presses. Never before had there been any Tibetan book to print. Furthermore, the British Bible Society wanted to be sure this was the Tibetan language. Six years passed before the final decision came from examiners in Britain, "God has been with this man. This man was truly inspired."

But the war was on. The Bible could not be published, even in Britain. Who would invest in the new type?

Four more years the manuscript lay there. The young man in Tibet who had seen the Light had taken thirty-five years to translate it, waited six—and now four more years. He was 69 years old now. How get the Bible in the Tibetan tongue?

The delay was breaking my heart. I sent a message to Britain, "If you cannot do it, send it to me. We shall do it somehow."

We prayed. We conferred with the bazaar people about the possible method of a little transfer set such as I had used when a child. Could we use this process in writing the script, then transferring it? How could it be done?

A man at the bazaar said, "Yes, if you will mix yellows of eggs, hundreds of eggs, we might be able to get sticky sheets of paper on which to write the script, then transfer to zinc plate for printing machine.

How thrilled I was! Two thousand sheets of sticky paper were prepared and sent into Tibet. Yoseb Gergan was seventy years old now, but he sat down to make a copy of the whole Bible in handwriting. He worked such long hours, with little food or warmth — nothing mattered except that work—that his health broke. Doctors said

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This message, given at the New Wilmington Missionary Conference in August, 1954, was so stirring that we greatly desired to print it in MISSIONARY HORIZONS. Dr. Ray granted permission, but the message was not in writing! However, "a tape recording was made," said he, "please use that."

As January Magazine time approached we began a search for the tape recording. The photograph of Dr. Chandu Ray was to be featured on the January cover. This article must be in that issue! The Audio-Visual Aid Dept. had never heard of it, but suggested inquiry be made of the Board of Foreign Missions. It was not there, but we were advised to contact the Reverend William P. Cooke of Akron, Ohio, who in turn suggested that without doubt the Reverend Robert Noble, a former short-termer to Pakistan, now pastor of the Apollo, Pa., U. P. Church, had made the recording.

In the meantime deadlines had passed. The January, then the February magazines had to go to press without the message. We had given up. But God was faithful in this matter, too.

One day Robert Noble, smiling to the tips of his gleaming hair, brought the desired recording to the Magazine office. For his gracious permission to borrow it we are grateful. To the Visual-Aid Dept., we are grateful for the use of equipment to hear the recorded message. Any errors in transcribing are the fault of—Your Editor.

that he might live only two or five years, but added, "There is a fire burning in that man. We do not know how he does it." It was the fire of the Holy Spirit. Three other men were selected, but we are sure he must have prayed to help finish it. On August 16 he wrote, "Today the Bible is completed on those sticky pages you sent."

Gergan passed to his reward just five days after he had finished. God had heard his prayer! God is faithful! In the process of writing one man was converted. Does God's word mean that much to us?

The hero was gone, but the work went on. The sheets were brought back and transferred on the zinc plate. Because the converted man understood proof reading, a copy was sent back the 1,000 miles to him. It was corrected—but lost in the mail. A second time the proofs were sent to him, corrected and sent back, but a lad in the postoffice dropped water on some of the sheets, and they stuck together so that we could not see the corrections. A third set was prepared, sent, corrected—but it was at the time of the fighting between Pakistan and India. Impossible to get across borders.

The devil did not want the people of Tibet to have the word of God. The only way left was to pray. We asked the people of the Punjab to pray. We did not know how the answer would come, but we firmly believed it would come.

On that same day, 850 miles away, a Christian scribe named Gallap undertook the journey. Not trusting the mail he had taken the precious manuscripts on his back and started to bring them to me at Lahore. For seventeen days with thirty pounds of luggage and the proofs on his back he picked his way through the snow, hoping to get through the army lines. In spite of difficulties with the Pakistan troops he got through. Seventeen more days of walking—but the Indian troops refused to let him go on. He could not go back because he would be considered a spy, and the Indian troops would not let him go on.

So he sent this message to my address that only a Christian would understand, "Come quickly, come, Lord Jesus." He gave it to an army man who sent it to a relative in India, and he to a relative in Pakistan, and that relative to me at Lahore. I received it on June 25, 1948, nearly three months after it had been written.

I pondered on the meaning, and understood. The thrilling adventures of a missionary's life! I thanked God that this Tibetan was on the way. Prayer was being answered. I went to the government, "Could I get through to India?" I went to Delhi to board plane for Kashmir when the government sent order cancelling all passages.

To the flight manager I said, "But surely not for today. Look at the date. That must mean after this day. Suppose the order had come ten minutes later. The plane would have been gone. The pilots are here; the passengers are here. Let us go."

The manager pondered, hesitated, then said, "True. They should have sent it sooner. I do not have the money to return the passage price to so many."

I flew on last plane going to Kashmir.

After the flight, three days walking brought me to the big river, the Sind. I could not swim. There was only one bridge, and that heavily guarded by troops. There was only one thing to do. I must win them by telling them the Gospel story—how it had helped me. I told it. No response.

That night in prayer the way was opened.

The next day the officer said, "I am going across the bridge. You may go with me."

On the other side, I asked, "Is Gallap living?" "Oh, yes, everyone knows him."

They led me to him. How we thanked God! We walked back to the bridge, and the first man we met was the same officer who had brought us over. He gave us army transport to Kashmir. But how get from there to Pakistan? No buses, no planes for civilians, no trains from Sringar.

But I asked, "Is there *no* way out of Kashmir?"

"No, only the wounded are taken. A civilian would need a Priority No. 1 permit."

I couldn't get myself wounded, so I asked where to get such a permit.

"Go to the Inspector General of Police."

I went, fearful, especially when I saw he was a Sikh and supposed to hate all Pakistanis. He listened to my story, suspecting, I am sure, that I was a spy. He pressed a buzzer on his desk.

What tense moments. Would someone come to take me to jail or before a firing squad? But God is faithful.

To the subordinate officer went the order, "Two Priority No. 1 permits to Pakistan."

A little questioning by the airport authorities at this unusual permit—but we were soon on the plane and in Delhi. To reach Lahore we traveled third-class carriage, our precious manuscript with us. Once there, printing press worked twenty-four hours a day for fourteen days to produce the first Bible in the Tibetan language. Gallap corrected the proofs constantly. Several thousand Bibles were printed for Tibet.

We sometimes forget how faithful God is and what a privilege prayer is for us. What thrilling adventure mission life is!

A Thrilling Unforgettable-Character Story

The Baptism of Mrs. Raj Kumari Jiya Lal

By MARY E. LOGAN, Rushville, Indiana, Retired Missionary to India.

I FIRST met Mrs. Raj Kumari Jiya Lal about twenty-five years ago. We had returned to the city from a three-months camping tour in the district and the Bible Woman, Mrs. Hari Chand, told me about a Braham woman whom she had been visiting during the winter. This lady loved the Scriptures and had bought a New Testament which she read in her home. She had secretly told Mrs. Hari Chand she wished to be baptized and be known as a Christian. She was a widow and lived with her brother and his family. Her brother, seeing her interest in her Testament, forbade her reading it, and took it from her.

Mrs. Hari Chand and I went together to see her. The home indicated culture and comfortable financial circumstances.

I spoke to the other missionaries about her, and we were much in prayer that a way might open for her to confess her faith in Christ. Mrs. Hari Chand had been praying for her since she began teaching her.

During the Spring Presbytery and Presbyterial meetings when all missionaries were absent from the station, very early one morning Raj Kumari took her towel and went down to the river to bathe—she put her towel down by the water's edge and hurried to the home of Mrs. Hari Chand. Mrs. Hari Chand had spent most of the night in prayer for her and received her with great joy but in a few minutes they realized that dawn was breaking and they knew that soon the city would be in an uproar. They knew also that there were no missionaries in the station to whom they could look for help, but the Fazl Ilahi home was next door. Mr. Fazl Ilahi was away at presbytery but Mrs. Fazl Ilahi was assistant doctor at the mission hospital, so they went to her and Raj Kumari asked to be hidden. Mrs. Fazl Ilahi replied, "I cannot hide you, I have no place," and then after a moment's thought, she said, "but the pantry door is open." Raj Kumari went in, the door closed and Mrs. Fazl Ilhai went to the hospital.

When she was missed from her home, the police came to the mission houses but there were no missionaries in town and had not been for several days. They searched the house of Mrs. Hari Chand. When they came she said to them, "I told her what I tell you and everyone else that there is no other name whereby we may be saved but that of Christ. She is not in my house."

Then they went to the Fazl Ilahi home. Mrs. Fazl Ilahi was at the hospital and Mr. Fazl Ilahi had not returned from presbytery. The police did not wish to enter a house when the master was absent, so they withdrew but left a guard to watch for anyone who might come or go. Later the river was dragged.

Mrs. Raj Kumari Jiya Lal

I think it was during the third night after these things that we missionaries came home. Mr. Fazl Ilahi also got home. Very early the next morning he told me they had a high-caste Hindu woman hidden in their pantry and his wife was at the point of collapse through anxiety. I felt as if a great burden had suddenly fallen upon me. Then we knelt and prayed for guidance and strength for whatever might lie ahead. We went to the home of Dr. Harris Stewart and his mother. We all prayed together and planned. We knew that she must be helped to leave Jhelum but in a way that would not subject us to the charge of kidnapping. I returned home and sent a servant to the railway station to buy a ticket to Gujranwala. At three o'clock in the afternoon the Bombay Mail passed through Jhelum, a fast train.

I had a rather bright green veil which had been given me by an Indian woman and I think everyone who knew me knew that veil and a coat I had worn a great deal. So, near the time for the Bombay Mail Mrs. Stewart took me with her and drove to the Fazl Ilahi home. She wore a blue veil over her hat and I a green one. We both wore our veils off our faces so it could be seen who we were. Safely inside the house, I took off my coat and the green veil and Raj Kumari put them on.

Then dressed in a different outfit I went out the back way and going by alleys as much as possible, I walked to the railway station. At the ticket window I bought a ticket to Gujranwala—I had one in my pocket. Then I went to the ladies' waiting room to wait for the train. Soon a crowd gathered on the platform and through the partly open door I could see two ladies, one wearing a blue veil pushed back from her face and one wearing a green one covering her face. The train came. Everyone seemed in a hurry but the two ladies wearing the veils. They walked along the platform and the one, whose veil was green, took a seat in the compartment marked "Women Only." When it was near time for the train to start, I crossed platform and got into the Women's compartment.

We reached Gujranwala without unpleasantness of any kind and went to the home of our missionaries, Miss McCullough and Miss Bennett. The next morning at 10:00 o'clock Dr. Scott held a short service in the living room and baptized Mrs. Raj Kumari Jiya Lal. It was arranged that she would live at the home of Miss Mukarji, a fine Christian woman also of the Braham caste. Before I left, Raj Kumari gave me a letter saying that she had come to us of her own free will and desire and that no undue pressure had been placed upon her. I do not know just what was written for the letter was sealed and I did not open it. I returned home.

A few weeks later, one Sabbath afternoon I was sitting on the porch reading when two policemen came. I greeted them asking about their wives and children.

One of them said, "Missahiba, it is no use, we came to inquire about that Hindu woman."

I replied firmly, "It is not the custom in this country for men to inquire about the women of other men's households."

He replied, "Yes, but we are policemen."

I said, "I know and I will talk to the head of your department but to no one else."

The chief was an Englishman. I then explained that I had a letter written by the lady which I would send to him at once. They hesitated a moment, then left. The letter was written in Hindu and he could not read it. When it was translated he sent word that he did not see that the police had any further responsibility.

About a year later I visited Raj Kumari and the other friends in Gujranwala. When I was ready to return home she asked that I take her with me, "just for a visit." She thought she would be safe in my home and the people in the city would not even know she was there. I felt it would be taking a risk but she insisted and I yielded.

Before we left the railway station at Gujranwala I realized we were being watched and I knew that some who were watching boarded the train. We were both frightened. We were to pass through an important railway junction where there would be trains coming and going in several directions, so we decided to get off the train and wait, hoping for an opportunity to return to Gujranwala. We went to the ladies' waiting room and soon some Hindu men began passing back and forth before the door but it was an apartment reserved for women and they hesitated about entering. We spent most of the day in prayer.

This junction is situated in Scottish mission territory and a little farther up the line there is a hospital for women. Toward evening the doctor in charge of this hospital and six Indian nurses came into the waiting room. They had been visiting outlying dispensaries and were returning to hospital.

I cannot recall this lady's name but when I told her of our difficulties, she said: "Let me have your woman, I will take her along with my nurses and she will probably not be recognized."

So, with a great sense of relief and thanksgiving I sent her to the Scottish hospital. I remained in the waiting room out of sight. Several weeks later Mrs. Hari Chand returned with her to Gujranwala.

I came home to Jhelum by a night train.

"God is our refuge and strength. . . . "

The last two years of my missionary service were spent in Gujranwala. While there I took Raj Kumari to visit the home of a nephew, dear to her. They received us courteously but with reserve. She asked many questions about their welfare and other members of the family. Then she told them of the great joy that had come into her life since she became a Christian. Some neighbors and friends also came in and I overheard one woman say: "She has greater peace in her heart than we have."

MY FRIEND, A BRAVE MAN

By J. H. COLVIN, D.D., Sussex, Wisconsin, Furlough, India-Pakistan Missionary

THE POEM, *Self-Reproach*, was written by a Mr. Mukand Lal who taught English in Gurdaspur, India, when we were the district missionaries there. He called occasionally with questions about the Bible and Christian belief. The course of his life was abruptly changed by an illness which left him paralyzed from the waist down. Various treatments were tried but none helped. A diabetic condition also developed but was kept under control.

SELF-REPROACH

Sleep! I'd sell thee should there
A buyer be!
I was asleep when He
Came here to me.

His footprints there, there on
The courtyard sands;
But I, the wretch, asleep
With folded hands.

Dear friend, take me to Him;
I'll not forget
The favor that frees me
From this galling fret.

M. L. Peace

When thus cut off from teaching, Mr. Mukand Lal turned to writing, mostly in English, and needing a friend to review his work he asked for my help. One of his efforts was to put the "Sermon On The Mount" into common meter verse. He had this printed under the title, *The Ideal of Life*. This for a sample:

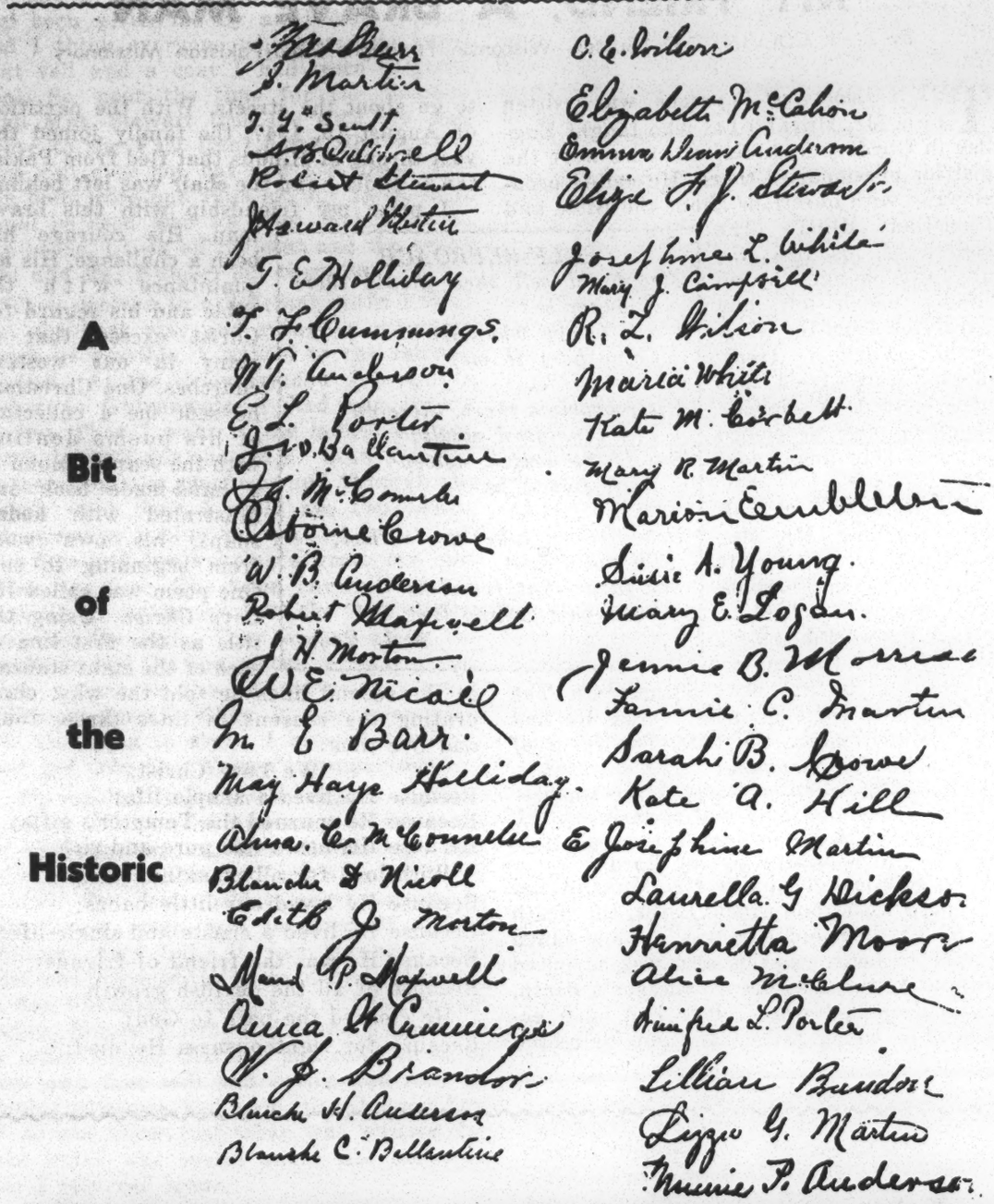
"Religion, when performed for show,
From men may win reward,
But that in secret done is seen
And honoured by the Lord."

His physical disability Mr. Mukand Lal accepted with good grace. Later, the death of his six-year-old son was a blow much harder to bear, yet this also was accepted without bitterness. Before the son's death, a self-propelled wheel chair had been acquired in which father and son delighted to go about the streets. With the partition of August 15, 1947, the family joined the vast throng of Hindus that fled from Pakistan to India—and the chair was left behind.

I prize my friendship with this brave man. His courage has been a challenge. His acquaintance with the Bible and his regard for Christ exceed that of many in our western churches. One Christmas he sent me a collection of his poems dealing with the season, bound in a hand-made book and illustrated with kodak snaps, his own work from beginning to end. One poem was called *We Love Christ*. Using the title as the first line of each of the eight stanzas, in the second lines he told the why, elaborating the reasons in lines three, four, and five thus:

"We Love Christ,
Because He lived a simple life;
Because He spurned the Tempter's gifts;
Because His heart was pure and rich
With love for all mankind,
Because He loved our little babes;
Because He lived a chaste and single life;
Because He was the friend of friends;
Because of all the devilish growth
He cleared the path to God;
Because for righteousness He died;"

A Bit of the Historic



These signatures were appended to a nine-point "Resolution unanimously passed at the Annual Business Meeting at Sialkote, India, October 29, 1902," and submitted by the Indian Mission Field of the United Presbyterian Church to the Board and the Church at home, as a special appeal for "men and means."

The appeal was for 180 new missionaries (90 male and 90 unmarried lady missionaries). It was made seriously, prayerfully, after a careful survey of the field committed to our denomination—larger than the combined area of Connecticut, Massachusetts and New Jersey, with a population at that time of five million souls.

Miss Kate A. Hill, possessor of a copy of the four-page Resolution, writes: "I think the signatures wonderful—the names of J. S. Barr and M. E. Barr, the two missionaries who followed Dr. Andrew Gordon, and S. Martin, the third. W. E. Nicholl and J. H. Martin were the last arrivals to sign. They came in 1901; I believe Henrietta Moore was the last single lady whose signature is here, in 1898."

Evidently the appeal was not fully met, for we have never had 180 missionaries in India at one time. We cannot know the influence, immediate and remote, of the appeal, however, we do know that there is still much to be done before we can say that we have discharged our Christian duty and responsibility in India-Pakistan—Editor

THE TRAINING OF TEACHERS IN HAJIPUR

By EVA HEWITT, HAJIPUR, Sialkot, Pakistan

AFTER MANY YEARS of tossing I light down at last and feel very distinctly a new experience which I have never enjoyed to this day, a comfortable sense of relief and rest in the thought that I am now *definitely settled in life* . . . Surely the Lord has led me in a way I knew not . . . 'I will instruct thee and teach thee in the way that thou shalt go; I will guide thee with mine eye.' " Thus wrote Andrew Gordon in telling his story of settling in 1855 in a hut of bamboo and straw on the site which he had chosen as his home in India. Six months later he had built a house of four rooms for his family—the very house which stands today on the Girls' Boarding School compound at Hajipur, Sialkot.

Two years later in the fall of 1857 the first orphan children were placed in Miss Elizabeth ("Auntie") Gordon's care and the Hajipur school began. Dr. Gordon had secured a plot of land not far from Hajipur on the outskirts of Sialkot City. It was part of the "wisdom which is from above" to have "lighted down" on a place which has allowed for expansion for a hundred years. . . . For the school compound which adjoins the dwelling and yard of the missionaries who work in villages, this meant ample space for the growing of vegetables and fruit to nourish increasing numbers of girls, for the beautiful grounds which give pleasure to all, and for a big playground on which hundreds of village girls have learned to play. The fertility of the soil along the notorious Aik which becomes a torrent in rainy seasons, is evidenced by the fact that yearly three abundant potato crops are harvested on the fields beyond the embankment, which usually protects mission property from floods.

This was the earliest adventure in education in the Punjab, aside from the Hindu and Moslem "schools" for memorization of religion. A look at the earliest extant school register reveals that it was from Pennsylvania up to as late as 1888. The first building was "two mud wall houses" which were doubtless small and possibly of one room each. We imagine one was for a boys' and the other a girls' sleeping room, both turned into classrooms during the day, with the rope beds put out in the sun. The mission in 1858 allowed the erection of a "bawarchi khana" (kitchen) and a "jazarur" (necessary place to go) at a cost of not more than Rupees 15 ($5)!

For some years Miss Gordon and other missionaries did all the teaching, for there were no teachers among the few Christians. Little wonder that Miss Gordon was granted a furlough for health reasons in 1863. Miss McCahon then began her goodly service. For teaching little children, older girls who had finished several grades soon began to be employed.

In 1863, in spite of the fact that money did not come from America, a large addition was made to expenses. Two groups of gypsies were imprisoned two years for theft of a herd of cows. Nineteen of their children were sent to the boys' and girls' homes to be taught. On release from jail the parents claimed their children. The three over sixteen were permitted to choose their home, and all chose the mission. The rest were taken back to the gypsy camps against their will. Of the three Nisarali became a useful worker. Two years later a gypsy girl who had learned from the children who had had to go back, came to the mission one day when she had been sent a long distance to fetch water. She would not go home, and the Court made her over to Miss Gordon.

The ladies in charge began in 1888 to ask the mission to open a higher grade of training. Reluctance in granting this is indicated by the decision of the Advisory Board in 1892 that "the introduction of a higher grade of training to the school would be disastrous!" Seventy girls were on the roll in 1894. The Board was well pleased with the school. Pupil-teachers had been used with varying degrees of success. The school began to have eight grades in 1895. The next year two girls finished the eighth grade and the school came under government inspection and grant.

Changes had to be made then to better housing for more teachers and girls. A separate block of rooms for the first and second grades was built in 1901. That year Miss Mary ("Mame") Martin took the historical step of starting a training class for teachers. Four girls passed the Junior course in 1904, qualifying them to teach in grades one to five. Thus began the modern teaching of primary children in the Punjab, and with it the procession from Hajipur of 625 young women who to date have passed training for the schools of this and other missions.

There is no doubt that this was the pi-

oneer training school for Christians, and that its impact upon the whole teaching profession has been greater than can be measured. From the start inspectresses have held the institution in high esteem and relied upon its leadership. There has naturally been dedicated missionary direction, and in later years Flora Jameson, Lois Boyd, and Ruth Ardrey, have aided the training. With them necessarily have been a few national women who also have had the "vision splendid" that girls of even eighth grade education, if they love the Lord and little children, can be trained as excellent teachers of little ones. . . . These have given all they had of time and talent to the long, painstaking, but blessedly rewarding work of training girls most of whom have had little to recommend them as teachers. Yet two years of moulding and discipline result in amazing transformations. What great teachers many have become! Long years of service have they given to their Christian community at salaries which have never been adequate. Consider the hundreds of homes in North India graced by the presence of a capable mother who was once a teacher trained at Hajipur. Supporters of this work in the homeland may justly rejoice that God has kept His promise, "I will guide thee with mine eye."

Since 1946 either Eva Hewitt or Evelyn Cathcart, or both, have been here through the many changes of recent years. Beginning in April 1955, Edith Williams will become the Principal of the school.

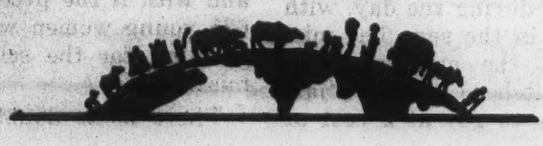
In the past twenty-five years Hajipur has made and kept the valuable help and counsel of three national Christians. The church in America in 1952-53 had the privilege of knowing Edith Williams. She came to the school after Avalon High School and English teacher training in Lahore in 1928, probably in answer to the prayer of her mother who had been educated here. She longed that one of her daughters should serve Christ and Indian Christian girls in her old school. From the start Edith made herself exceedingly useful as a Training teacher, especially in the playground work, dramatics, handcrafts and Nature Study. In 1933 she was made the chief in the training school, and has held that position since. The unstinted service, high ideals for her students, tireless enthusiasm and insight have made this dedicated servant of the Lord part and parcel with Hajipur. At the time of Partition she gave up her home and family in India to continue this work. It is fitting that Edith Williams should become the Principal of the school which she has had so great a part in developing.

Miss Florence Williams (no relation) a colorful and versatile teacher, has been here since 1922, as a student and a teacher. With a high spiritual emphasis, a keen sense of humor, and a poetic sense in the use of her tongue and pen which has made her a reputed song and hymn-writer, she has contributed much to the character-building of girls in the classroom and as a member of the Student Council. Lately she has been teaching Persian and Urdu to the training and high school girls, having a diploma for Higher Proficiency in languages. When we want to know of old times, Miss Florence Williams can tell us much. Her aunt was one of the first four girls to pass the teachers' course in 1904. Florence also chose to serve Hajipur and has been separated from her home in India.

Austin C. Lall came to be the clerk in 1933. This job has entailed buying food and supplies for the big family of two hundred teachers and girls, keeping the accounts, overseeing the garden, orchard, repairs and property. When building is done he has charge. The Partition upheaval placed new burdens and anxieties upon everyone, and this man carried a large responsibility for all of us. The opening of the high school in 1948 has meant enlargement of the plant with much re-modeling and building.

In the Austin house is a wife named Hannah, a mother and home-maker of unusual quality. The Bible is loved and honored in the family. Hannah has memorized several books of the New Testament in English, which is not her natural tongue, and they are very proud of her in every way. There are three grown boys, and one in the fourth grade, all promising to be useful Christian men. Earnest, the oldest, has just graduated as a doctor of medicine from the Christian Medical College in Vellore, India, and will return after internship to a Mission Hospital in Pakistan.

At this time of nationalization of all the work on the mission field we are depending upon tried and trusted workers such as these. They well know that God will instruct and teach as He has since the days of 1855.



Walking The Christian Road To Calvary

By ALEXANDER S. FLEMING, D.D., First United Presbyterian Church, San Francisco, California

There is an old hymn that opens its message with these words:

"King of my life, I crown Thee now;
Thine may the glory be.
Lest I forget Thy thorn-crowned brow,
Lead me to Calvary.
Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy Love for me;
Lead me to Calvary."

Thinking of a suitable message for the Lenten season, I thought of this hymn and particularly the phrase: "Lead me to Calvary." Seated at my desk, I said to myself: How can I go to Calvary? Then my eyes fell on my New Testament lying on the study desk and I said to myself: There's how you get to Calvary. The Word of God takes you there.

As if reading my thoughts, the Old Book held out its hand to me and said: "Come with me. I'll take you to Calvary." Before I realized what was happening, hand in hand with God's Word I was walking a beautiful four-lane highway and I said to my Companion: "Where are we?"

Replied the Book: "You are on the Gospel Road."

Imagine my surprise when I saw on the four lanes four names and four numbers: Matthew 27; Mark 15; Luke 23; and John 19.

"Wise guide," I ventured, "what do these markings mean?"

Back came the answer: "These are the chapters within my covers that lead you to Calvary. Read them and you will find yourself there."

As I went from chapter to chapter in the Holy Book, as I travelled the four-lane Gospel Road, I suddenly found myself on Golgotha's brow where throngs of people were milling about; where cries could be heard on every hand; where three crosses loomed against a darkened sky. As I stood on the Hill of the Skull, looking reverently at my Lord on the Cross, I heard a voice quietly say: "Now, may I ask why you wanted to come here?"

"Book of God," I replied, "I wanted you to lead me to Calvary that I might look upon Jesus! that I might listen to Jesus; that I might lift-up my heart to Jesus; and that I might live for Jesus. Those are my reasons."

Friend Reader, the journey which I took in fancy with my Bible is one I invite you to take this Lenten season as you travel toward Holy Week and Easter. Your Bible will lead you to Calvary so that you might LOOK UPON JESUS. Don't let others distract you. Center your attention on the Son of God who died for the children of men that they might become children of God. When you find yourself on Golgotha's brow, realize afresh what Jesus went through for you. Look at the crown of thorns; gaze at his nail-pierced hands; take note of the loneliness, the agony, and the pain written on His face. Stand there with reverent heart and thoughtful mind, saying to yourself as you look: "All this He did for me. He took the punishment I deserve for my sin. He died for me. Am I living for Him?"

If you travel the Gospel Road with your Bible to the Hill of the Skull, be sure you LISTEN TO JESUS. In vivid contrast to the hue and the cry of the mob and the mocking voice of the soldiers are the famous last words of the One on the central Cross: "Father, forgive them for they know not what they do" . . . "Verily I say unto thee, today thou shalt be with me in paradise" . . . "Woman, behold thy son! Behold thy mother" . . . "My God, my God, why hast thou forsaken me?" . . . "I thirst" . . . "It is finished" . . . "Father, into thy hands I commend my spirit". Ponder these holy sayings in their settings. Ponder their message for your

We have this message because "somebody remembered" after several years, the meditation of a visiting minister. How appropriate the thoughts are to our 1955 theme! We thank Mrs. G. Virgil Hutchison for her suggestion, and Dr. Fleming for the article.—Editor

own life. Let them reassure you in the things of your Christian faith. Let them speak to you again of the love, mercy, forgiveness, and compassion Jesus holds out to you. Be assured as you listen that your Jesus on the Cross was not the victim of the hour but rather the Victor of the Ages in that hour. Hear God the Father say: "This is my beloved Son; hear ye him." Be sure you listen to the Saviour on Salvation's Hill.

As you hear Him speak, LIFT-UP YOUR HEART TO JESUS. Do it in praise—the praise of your lips and the adoration of your heart. If the wise men of old came to Bethlehem to lay their treasures at the feet of the child King, how much more should we Christians come to the foot of the Cross to offer Him the adoration and love of our hearts and the obedience of our wills—the treasures which He desires above all others. Here is the place, Friend Reader, of renewed dedication of life when you say with Frances Havergal:

"Take my will and make it Thine;
It shall be no longer mine.
Take my heart, it is Thine own;
It shall be Thy royal throne.
Take my love, my Lord, I pour
At Thy feet its treasure store.
Take myself, and I will be
Ever, only, all for Thee."

So many times we slip and fall. So many times we act in un-Christ-like ways. So many times we fail to show our dedication to the Lord. Having accepted His saviourhood so many times we deny His lordship in our lives. As you stand in spirit on Calvary's Hill, lift-up your heart to Jesus in praise and in gratitude for the salvation you received from Him and for the privilege He affords you of being His servant.

All of which leads me to exhort you, go out from Calvary to LIVE FOR HIM. As Paul would say: "I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship." He who hung on Calvary's tree once said: "For their sakes I sanctify myself." Can we do less than present our bodies a living sacrifice, holy and acceptable to Him?

"Brother, for thee He died,
The King that reigneth now,
And hath death's crown of pride
To ring His brow.
Yea, on the bitter tree
For thee His eyes grew dim.
Brother, He died for thee;
Live thou for Him."

Will you do it during this Lenten season? Will you do it all year long, yea, through all your life? Will you walk the Road of 1955 worshiping His holy name, serving as a faithful servant wherever He needs you, championing His cause and building His Church as a co-laborer with Him?

During this Lenten season, take time often to journey with your Bible to Calvary's Hill. By faith travel the Gospel Road—God's four-lane way of the old, old story. You will return from your journey each time refreshed in spirit and strengthened in your faith in Him who loved you and gave Himself for you.

The first "walk" on the Road to Calvary

NEWS FROM AFAR

Pakistan and India

MRS. JOHN D. HARKNESS, Editor, Sargodha, Pakistan

A TYPICAL DAY AT GUJRANWALA SEMINARY

IT'S a Friday morning in Pakistan at the Gujranwala Seminary. While it is the holy day of the Muhammadan world around the compound, it's a regular day of study and Christian fellowship in this family group of nearly two hundred.

The staff meets for prayer before the morning chapel service which both men and women students will attend. The children of nursery school will be playing on a see-saw or in the sand pile or with their small stools. The beginners in the primary class will be gathered with their teacher for reading, writing and number work. For nearly two hours the wives are relieved of the children's care so there will be quiet and serenity for the worship hour, and for the Bible Study with Miss Peterson, Principal of our United Bible Training Centre.

The men have longer study hours and go back to afternoon classes. Courses on the program today are Theology, Pastoral Theology, Church History, Bible courses, Hebrew and Greek.

This is the day for play after classes, Monday is a holiday, since the students go out for village services on week-ends, Tuesday afternoon, after classes there is a Youth Fellowship meeting, Wednesday afternoon, a prayer gathering with the local church, and Thursday afternoon there is "Practice of Preaching," when each student takes his turn on an assigned text or subject, in presenting the Word before faculty and classmates. So Friday afternon there is activity on the basketball, volleyball, and badminton courts. Thirty-seven young men, full of physical energy and irresistible Punjabi fun would attract anyone's attention.

These young men are dedicated, have given their lives to Him, and to His service, and as you see them this Friday on their "typical day," see them as they need your prayers, your love, and your concern for them as they will be the carriers of the Message in our program of Christian witness in Pakistan.

Mrs. James D. Brown

Egypt

MRS. W. J. SKELLIE, Editor, Assiut, Egypt

SOME TRADITIONS ABOUT EASTER-TIME

The Wednesday before Easter is called Job's Day because it was on a Wednesday that Job was healed. After Job lost all his property and children they had nothing and were hungry, so his wife went out with a basket to beg food from their former friends. Now she had very long beautiful hair. When she asked for food from them they refused but said is she would cut off her hair and give it to them they would give her what she wanted and so she did as they requested. When she returned home she found her husband completely healed. So the Copts believe that if they go to church on this Wednesday and remember how God healed Job, then Christ will heal their sicknesses and forgive their sins and God will be merciful to them as He was to Job.

The Muslims also observe this day. They gather some kind of herb, put it in water and bathe in it asking that God will heal them as He healed Job on this day.

On Thursday before Easter some women bring water to the church from the river and pour it into a long trough. Then several Coptic deacons sit down before this trough, the Coptic priest girds himself with an apron and washes the feet of these men. After the washing the women pour holy oil in the water, fill their water jars with it and take it home where they sprinkle their houses and the houses of their Coptic neighbors to insure a blessing on them through the coming year.

On Friday afternoon the priest takes a picture of Christ, marches three times around the church, then "buries" the picture under the altar where it remains until Saturday night at midnight when it is brought forth amid great shoutings and rejoicings, "He is risen, He is risen, He is risen in truth." It is quite thrilling to hear these hundreds of people shouting this. Then they go home and sleep and eat and visit all day Easter-day. They do not go to the church at all that day. This is the end of the six-weeks fast. May they come to know truly the living Lord and experience the power of the resurrection to overcome sin in their personal lives.

Esther W. Wilson

The North Sudan

MRS. LEANDER FINLEY, Editor, Omdurman, The North Sudan

PRISON — AN OPEN DOOR

Yes, a prison door has been opened up to us through which we have been invited to go and "help the women to become, when and if they leave the prison, better and more useful citizens of this country."

Accordingly, I started three months ago to visit the harems in our city prison. There between the confines of four walls and locked doors, with also a guard on top of the walls keeping a constant watch over the activities of its inmates, I found 28 women. The turnover for those who have been imprisoned for such crimes as fights and thefts and making liquor illegally is frequent, but there are the longer termers who are murderesses who remain quite constant and who definitely set the pattern of behavior in the prison cell.

Some of these needy folk are able to handle a needle and do fair embroidery; some weave baskets but the greater number laugh at the thought of doing either. Some can dress hair and are busy most of the time if kept in good moods. But the most trifling remarks bring about war in the camp when the police come in to separate the offenders, placing the leader in solitary confinement for days.

But there are moments when I have found them pleasant and occupied with their various duties of tidying up the place, dividing the daily rations or cooking their food. The able ones among them are often employed in the gum market where all day long they sift gum arabic, or they carry water, or sweep streets. When they return they are weary and hungry and very tired. It is difficult to interest them in either our Bible story or to get them to help in sewing.

Our sewing is very simple. We use the scraps from the prison sewing room where they make shirts and pants for prisoners, both men and women. These scraps, according to their shapes and size, we direct into rag rugs or toward quilts. In three months we have scarcely made a start. Our aim is to make a beginning with the minimum expense. Then, as we work along I have been able to slowly introduce the Story Time. Two or three, four or five, may be in a mood to listen. They like seeing the picture which introduces the story. However, when the suggestion is made to repent of their sins to God through Christ they usually with one accord raise their voices saying that they repent to God and their prophet. One of these who most fervently "repents" may almost immediately begin to recount to eager

listeners the gruesome experience of killing her husband. The listeners applaud her bravery and laugh heartily at her tricks.

It is through this door, to meet the dire needs of the souls in captivity, that God has sent us through the commandment, "Go Into All the World. . . ."

Frances Turk, El Obeid

The South Sudan

MRS. A. Mac ROY, On Furlough, New Concord, Ohio

FACTS ABOUT LER

Ler is our third Mission station among the Nuers.

Nasir is in the Eastern Nuer District of which Nasir is also the government District headquarters. According to the *Sudan Almanac* this District has a population of 94,000.

Wanglel is in the Central Nuer District and is eight miles from Fangak, the District Headquarters. This District has a population of 129,000.

Ler is in the Western Nuer District, located west of the Nile. This District has a population of 154,000 The government District headquarters is located on the Bahr El Ghazal river while Ler itself is located a few miles back from Adok on the main Nile (Bahr El Jebel) 132 miles south of Lake No, where the two rivers meet.

The Ler Mission Station was started 20 some years ago by Church Missionary Society (C.M.S.) of England and quite well equipped with three missionary residences (one quite new), a hospital and dispensary building with modern operating room, school building and new church building.

The C.M.S. has concentrated its work in the Equatorial Province of the Southern Sudan and because of lack of staff and funds has had to reduce its work in the Upper Nile Province. That was why we took over the Wanglel station in 1947.

Later the C.M.S. appealed to us to take over Ler, their remaining station among the Nuers. It seemed impossible at first but the appeal became more and more urgent so that with the help of the Reformed Church missionaries in the South Sudan, we took it over. Effective work is progressing now at Ler.

W. J. Adair

Ethiopia

MRS. RUTH LOBAUGH WALKER, Editor, Ghimeero, Ethiopia

POKWO

I am prompted to share with you some of the wonderful things the Lord has been doing among the Anuak people during these last months. Knowing of the increasing interest that the United Presbyterian church is taking in the swift evangelization of this particular tribe, I am eager to tell you what Christ is accomplishing here at Pokwo.

As you know, the Pokwo station was opened in 1951 by Dr. and Mrs. McClure. The previous year Mr. Swart and I had the privilege of picking out the actual site which we felt would be most strategic for the spread of the Gospel. We did not again enter into the work directly until in 1953 we were called here to fill the vacancy created by the furlough of the McClures. It was with some reluctance that we came, having loved our people and our colleagues at Akobo, also among the Anuak.

But, the Lord has given us great joy during these twenty months at Pokwo. When we arrived the McClure house had just been completed, and we moved in. Everything of Pokwo spoke of newness, and it was apparent that the work had just begun. Here was a great challenge for Christ. Located in the midst of large villages, situated along the Baro river, we would strive to make Pokwo

a center of life, and joy and happiness. It was our prayer that here the Anuak would learn to know of Christ and His power to save and to make new.

Already in Pokwo there was a little band of believers. Twelve persons had been baptised by Don on Easter Sunday in '53. These twelve had tasted the Gospel and were satisfied, but longing for more. Compared to the more mature Christian community we had left at Akobo, we felt a certain emptiness and immaturity. But, we were confident that Christ the great shepherd of the sheep would lead the flock into pleasant pastures.

With this background, we began our ministry. As funds were supplied from America, we gathered around us a group of some thirty young men. They had come in for work, but while engaged in our work program, we taught them the Gospel daily. We had them planting fields nearby, hoeing the compound, and maintaining the station. Daily we had two or three services in which the saving power of Christ was presented. Every person on the station attended these services. With the nucleus of Christian helpers, the entire group living at Pokwo was instructed in reading. Meanwhile we were praying and confident that Christ was able. Daily, I worked at the translation of the New Testament. The interruptions were many. There was no other missionary to whom the needy Anuak could turn, for we were here alone. They came with their broken guns, their hoes that needed sharpening, and with all their problems. Sometimes we were called in to attempt to make peace between warring factions in the villages. The sick came, and the poor, I soon found that I was not simply a Bible translator or pastoral-evangelist. It was literally true, that whatsover was done I was the doer of it. But, in all of this my loving wife gave unstintingly of her time, and most of all her love radiated forth, and the people knew it.

Now as we look back, with the return of the McClures drawing near, what do we see? It is enough to bring tears of joy and happiness. The little flock has grown. Twenty-eight persons have been baptized. Three others have made confession of faith in Christ. The believers are all tithing 10% of their earnings. On a recent Sunday one of the new believers came in with a large gourd of newly ripened corn. He placed it beside the smaller gourd in which the tithes are collected each Sunday. He had been given ten gourds of corn, and he was giving his tithe to the Lord. Sometimes they come with eggs or a chicken, but always, the gifts spring from deep gratitude for the wonderful way of salvation in Christ.

Today we have two African evangelists, supported by the tithe of the Christians at Pokwo. These two young Africans, are themselves products of our reading classes. With the newly translated portions of Scripture, they teach their people.

During the past months we have seen more than two-thirds of the New Testament translated. Books showing the way of salvation, and others showing the origin of ailments and diseases, along with pamphlets and primers have been printed on the press in Malakal.

Many of these Christians have also returned to their villages. Recently word came in of one of the young men teaching his relatives. Every morning and evening he was gathering the family together, some four days hiking from here in the interior. They were hearing from their own son, the compelling message of God's redeeming love.

And what of the future? This is just the beginning. Do I believe the Anuak can be won to Christ. With all my heart, I am confident that from among the Anuak people a mighty number will be made sons of light. We have just been tasting the first-fruits, but the future is as bright as are the promises of God. The door is wide open here to present the Gospel. The real question is do we have the faith to enter in. I should like to ask our friends at home, have you been

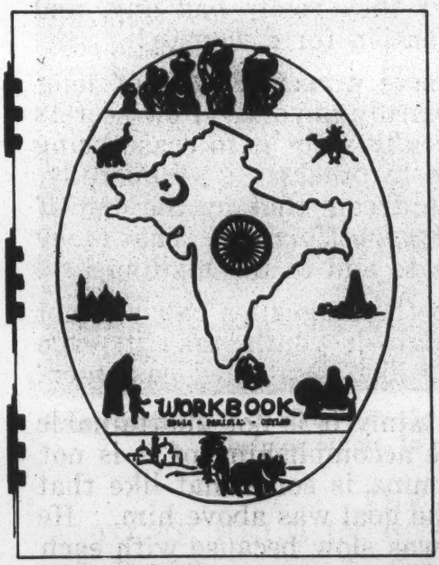
praying? Soon Dr. McClure and Lida will be back. They've returned alone. Where are their helpers? You dare not leave so gigantic a task, and so golden an opportunity for them alone. Young men and young women, will you not come and help shoulder the burden in the heat of the day. He has said, "My yoke is easy and my burden is light." I covet for you the joy of sharing in Christ's purpose to redeem the Anuak tribe.

Is it worthwhile? If you could see and hear, you'd never doubt. Gone are the fears and killing superstitions.

In the place of magic and witchcraft stands our living Saviour, whom to know is to love and adore. Could you but hear them as they speak in words so simple and true, "I today wish to turn myself from my old way, and with the help of Christ, to become His child." To look into their faces—yes, it is enough. Why have you not yet prayed? Is it not perhaps God's will for you, Oh, physician to heal the sick and wounded among my people. Could they but speak to you, they'd be calling in words that none could mistake, "Come quickly.

We say "Good-bye" to Pokwo in a few short weeks. We have seen God working. Our hearts are glad. We know that this is only the beginning. But, we are sure that the "Omots, the Ojulos and Apios" who have been redeemed in Christ, will always remember. And we, how can we ever forget. Returning to Akobo, we will be praying for the Anuak at Pokwo. Across the one hundred and fifty miles of forests and plains between Akobo and Pokwo lie the Anuak people. One day our hands will be joined by a multitude of Anuak stretching from Akobo to Pokwo. Together we'll be strong and singing, "Oh, for a thousand tongues to sing my great Redeemer's Praise." This is our faith and confidence. I believe the churches at home will not fail to catch the vision. Together, it can and shall be done. Christus Victor.

Harvey T. Hoekstra, R. C. A.



PROGRAM SUGGESTIONS

Four chapters in *Under Three Flags* for our final study on India, Pakistan, Ceylon! Mrs. Patton presents them in a splendid, three-topic, highlight review, to help you with textbook. And the additional articles, pp. 395-408 in this Magazine—it would be difficult to assemble messages more varied and wonderful than they are, by writers who know India and Pakistan! Someone might be assigned to glean several "you-will-want-to-read" highlights from each of these articles. (All who have enjoyed maple-syrup season in rural America will delight in knowing how "goor" is made, p. 397). Available slide sets, current material in secular literature—surely no one can say, "Where get material?"

Space limitations prevent detailed program suggestions, but once more we call attention to the *Workbook* on India, Pakistan, Ceylon, which may be ordered from the Lit. Dept., or U.P. Book Store (50¢ plus 10¢ for mailing). Pages 21-48 in the *Workbook* offer program material. Mrs. Patton has noted pages—and what about using a puppet dialogue to show yearning for education (or two real people may do it); authentic questions and answers from Pakistan Embassy Bulletin, for Roll Call, spell-down, etc.; poems, some amusing; India prayers; outlines to assist in giving talks; charts; quizzes; miscellaneous program hints; "final exam" on information that should be at tongue's end of all students of the sub-continent. They are in the *Workbook!*

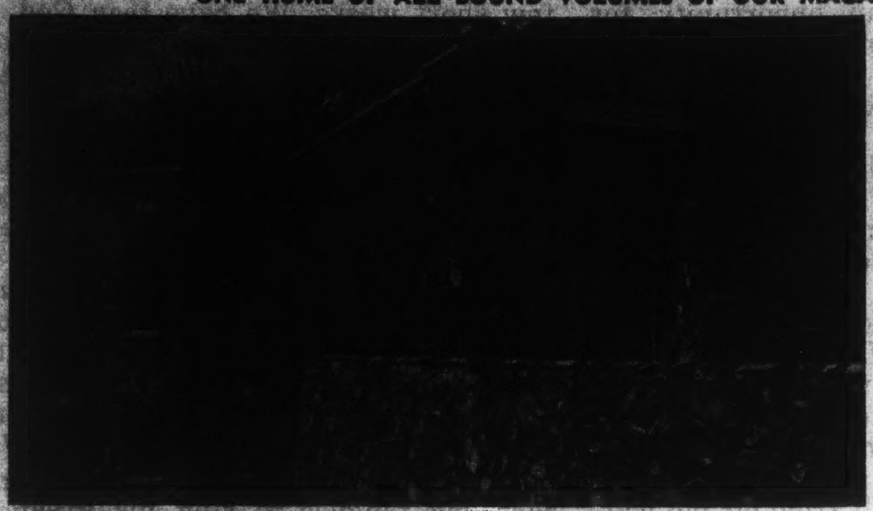
Remember, in our generation we have seen the birth of these new nations, in Asia. Let us watch their development, henceforth. Use *Prayer Cycle*, Days 20, 21.

For your Notebook on Bible characters we suggest a search through commentaries and old Tarbell's and Peloubet's S. S. Lesson Books.

Climax meeting by "Walking Christian Road to Calvary" with Dr. Fleming, p. 409.

Editorials

ONE HOME OF ALL BOUND VOLUMES OF OUR MAGAZINE



The Historical Foundation of the Presbyterian and Reformed Churches, Montreat, S.C. T. H. Spence, Jr., Director of the Foundation, writes in appreciation of the receipt of the 67th bound volume of MISSIONARY HORIZONS. "It is certainly a pleasure to be able to add the bound volume of MISSIONARY HORIZONS to our collection. We are very proud of our file on this valued publication."

A similar letter of acknowledgment has come from the Library of Congress, Washington, D.C.

"A SEE-CU-RET"

"I have a see-cu-ret, I have a see-cu-ret," sang a merry-eyed little friend of mine as she rocked back and forth on a child's straight chair, rhythmically keeping time to her own little made-up tune. Soon her playmate was singing too, fairly shouting to the world that they had "see-cu-rets."

There I stood, not knowing their secrets, if they really had any, and with none of my own to sing about. A sad situation for a woman!

Then, suddenly, I remembered that I did have a secret. One of long standing which I had not told to anyone, well hardly anyone. (Few secrets are 100%.) Now I shall tell it to you, for I really want it to cease being a secret. You may tell it to others, and those to others. . . . Hopefully, prayerfully, I have been quietly cherishing the dream that by the end of 1955 there might be 20,000 subscribers to *Missionary Horizons*. That is my secret! Nine months to go; about 3,000 names to add to the mailing list!

We request your individual help. If you like the magazine, can you not persuasively suggest that a friend, man, woman or youth, take it, even send in the subscription? There is no booster like a satisfied customer!

Perhaps the goal does not seem big, and certainly it is not unattainable in our growing U. P. membership, however the accomplishing of it is not as easy as it sounds. In mailing lists the dilemma is somewhat like that of a certain frog trying to get out of a well. The goal was above him. He had the physical power to leap. But progress was slow because with each upward leap he somehow slipped back almost to the previous starting point. We have the goal of 20,000. It seems that an unprecedented number of new subscriptions and renewals are coming. Yet removals and deaths mean slipping back. To get ahead the net gain must go beyond the number needed to balance the losses. Will you who have expressed oral and written commendation concerning the messages in *Missionary Horizons*, please help others to share in their helpfulness also? An average of four or five *new* subscriptions from each congregation should do it! 20,000 *subscriptions in* 1955! ("See-cu-ret" P.S.: *The frog got out of well*!)

APPRECIATION—MISS JEANNETTE L. McCRORY

In the passing of Miss Jeannette L. McCrory on November 18, 1954, the Mission and the Evangelical Church in Egypt lost a loyal and consecrated friend. Few women have had the vision or have pioneered in as many fields of service for the spiritual growth of women, girls and children. She undertook women's work, Laubach, educational, girls' clubs and lastly Junior Churches, giving to the Church a vision of the possibilities in these fields. Her enthusiasm and humor carried her through many a difficult situation. Jean was especially interested in young girls irrespective of creed. Many owe their ability to serve to her generosity in educating them. She closely followed their welfare and progress.

Her high courage in facing increasing pain and growing inability and even in her last weeks, planning to enter new doors, are an inspiration to us all. We can but rejoice that she is now in the presence of her Lord.

Blessed are thou O Child of God
Who sufferest
And canst not understand,
The reason for thy pain, yet
Gladly leavest
Thy life in his blest Hand.

(Mrs. E. M.) *Annette Bailey*
(Mrs. R. T.) *Ellen McLaughlin*

Miss Jeannette L. McCrory, as she is remembered by her friends, happily and sympathetically helping others. In this picture she is teaching illiterates to read.

THE WGMS CONVENTION TO BE HELD IN BUFFALO, NEW YORK, JUNE 14-17, 1955

1. Registration and all meetings will be held in Samuel B. Capen Hall, University of Buffalo. The University is located at 3435 Main Street, Buffalo 14, N. Y.

2. Provision has been made for all delegates and visitors to reside in the dormitories at the University.

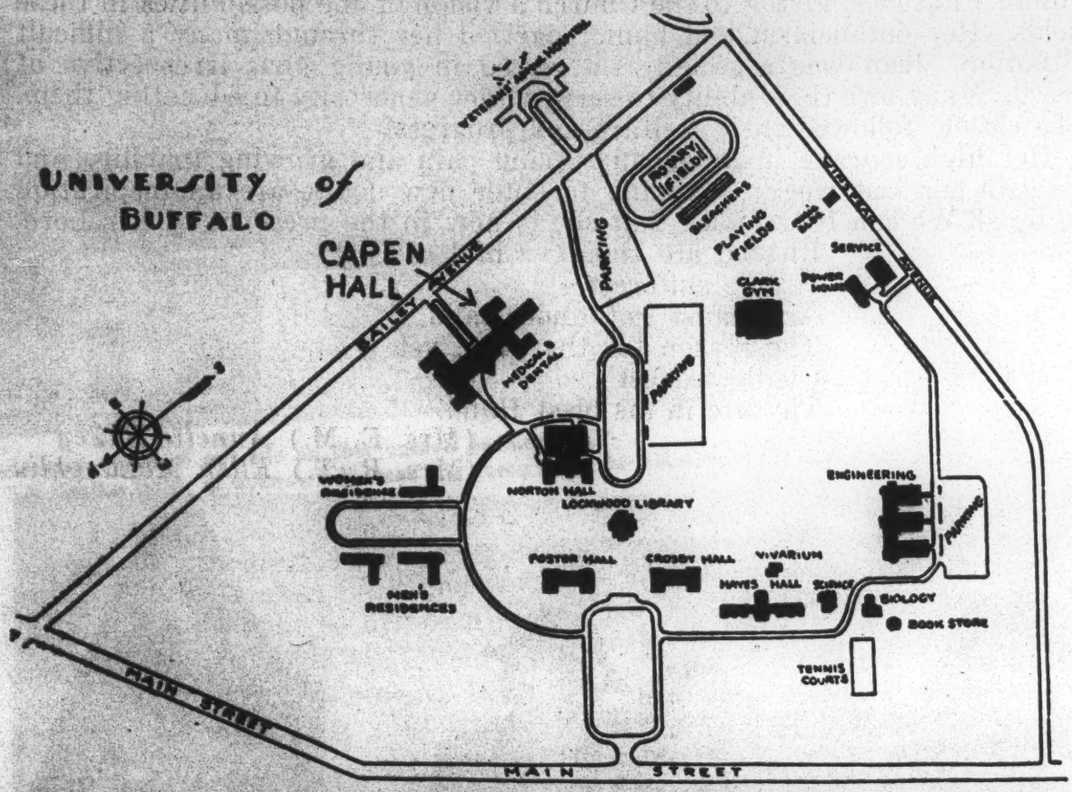
3. All who wish accommodations at the Convention, write before April fiirst to the chairman of the Registration and Assignment Committee, Mrs. Roy W. MacKay, 197 Crowley Avenue, Buffalo 7, New York. Please enclose registration fee of $2.00.

4. Accommodations consist of rooms with two single beds. If you desire a single room or if you have a choice of roommates, please advise at the time you send your registration to Mrs. MacKay.

5. Board and room will cost $26.75. This includes tips.

6. Meals will be served in the dining-room of Norton Hall.

(Miss) Charlotte M. Moore, Chairman of Publicity Committee



Courtesy of the University of Buffalo, Bureau of Public Affairs

The Samuel P. Capen Hall, the University of Buffalo, headquarters for the WGMS Convention in June, 1955.

ATTENTION PASSENGERS TO BUFFALO WGMS CONVENTION

Through *Missionary Horizons* you have been informed of the possibility of special buses from the Pittsburgh Greyhound depot for those from the Pittsburgh, Pa., area and adjoining areas attending the WGMS Convention at Buffalo, N. Y., June 14-17.

These special buses will also stop enroute at local Greyhound depots at the following places to pick up passengers, but at the same cost as from Pittsburgh: Warrendale, Zelienople, Mercer, Meadville, Erie.

Cost: Round Trip from Pittsburgh, Pa., to Buffalo, N. Y.....$8.50

It is our plan that the special buses will be available not only for those desiring to return to Pittsburgh early Saturday morning June 18, but also for those, after making the Convention tour to Niagara Falls Saturday morning June 18, who are returning to Pittsburgh later that same day from Buffalo. The tour to Niagara Falls planned by the Local Convention Committee will be four hours. Schedule:

June 14, leave Pittsburgh 8:00 A.M., DST.
June 14, arrive Buffalo 3:35 P.M., DST.

* * * * * * * *

June 18, leave Buffalo 8:00 A.M., DST.
June 18, arrive Pittsburgh 3:35 P.M., DST.

OR

June 18, leave Buffalo, after Niagara Falls tour, 2:00 P.M., D.S.T.
June 18, arrive Pittsburgh.....9:35 P.M., DST.

To determine the exact number of passengers returning directly to Pittsburgh Saturday morning; and also to determine the exact number of passengers planning to return to Pittsburgh later that same day after the Niagara Falls tour, kindly do *not* send money, but tear off and return the following Questionnaire by April 1, 1955 to Mrs. R. K. Montgomery, 9 Pocono Drive, Pittsburgh 20, Pa.

QUESTIONNAIRE (Answer YES or NO)

I will make *round trip* in Special Bus from Pittsburgh (or from pick-up stop) to Buffalo .....
I will make *round trip* in Special Bus from Pittsburgh (or from pick-up stop) to Buffalo, but returning after Niagara Falls tour .....
I am departing from Pittsburgh Greyhound depot .....
I desire to be picked up at (write in name of place to be picked up) .....

Presbyterial ..... Name .....

Address .....

.....

.....

ATTENTION PASSENGERS FROM CHICAGO, ILLINOIS

Via the New York Central Railway, the round trip from Chicago, Ill., to Buffalo, N. Y., is $33.33 including tax. However, if tickets are purchased in groups of three or more, the fare is approximately 25% less than price quoted. These passengers must travel in both directions as a group. Contact your ticket office regarding this group ticket.

Schedule via New York Central:

Leave Chicago CST, 10:40 P.M. — Leave Buffalo EST, 8:10 A.M.
Arrive Buffalo EST, 9:50 A.M. — Arrive Chicago CST, 5:35 P.M.

or

Leave Chicago CST, 9:55 A.M. — Leave Buffalo EST, 1:45 P.M.
Arrive Buffalo EST, 9:55 P.M. — Arrive Chicago CST, 12:45 A.M.

President's Page

TELL THE VISION!

"God so loved the world" is like a "picture of silver" within the mind's eye of each of his children. This vision of the gospel of his loving forgiveness, his unfailing understanding, and his ever-present help is before us each hour of our life.

Sometimes we have "picture trouble" and the vision is temporarily obscured. But when we know the causes of the interruption we can make repairs and restore a steady, clear picture of the *"joy of our salvation"*. Outside interferences always mar and blur a television picture—sometimes causing it to disappear entirely. Mountains, tall buildings, electrical appliances, and high-powered radio or TV equipment in the vicinity are external causes of trouble. Similarly, the powerful demands of the external world often mar and blur the Christian's vision. Pursuits of personal gain and ambition occupy our minds, pleasures and comforts satisfy our desires—obliterating the claims of Christ and our neighbors. Then we need to correct the condition and regain the vision of Him that "overcame the world".

Again, the picture may become distorted when either the vertical or horizontal size becomes unbalanced. This is adjusted with an interior control until the picture becomes symmetrical again. How many times we seem unable to tune out the "tall or short of it" in our thinking which gives an unbalanced vision of our tasks! The control of this situation is found in God's Word, and we must be faithful to *"search the scriptures diligently"*. As we read, verses and passages speak out to us, and again, the vision of what God wants us to do assumes the proper balance in our minds. Paul wrote to the Romans *"that whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope"*.

Have you ever strained your eyes with a T.V. picture which had become too bright or too dark? Such contrasts make an unreal and unnatural picture. Have you ever been troubled with a vision of God's work which seems too perfect and impossible—or, at the other extreme, hopeless and monotonous? The internal control of this unhappy situation is related to the extent we allow the Holy Spirit to help us keep a true vision. His Spirit will remind us when we are not living in the light of Christ's teachings—when we are lenient, and not demanding enough of ourselves and others. The opposite extreme of living by "the letter of the law, and not the spirit" is a dim and uninviting prospect also. Christ rejoiced in the expectation of the Holy Spirit coming to fill us with "the knowledge of his will" when he said, *"Howbeit, when he, the Spirit of truth is come, he will guide you into all truth"*.

Often, even when we have a clear, balanced, true picture we are annoyed with horizontal or vertical movements! The picture slips and jerks up and down, or queer geometric designs move across and contort it, and the picture is lost. These troubles may also be corrected with an internal knob and the picture restored. When the vision of God's love for us slips away, and meaningless "isms and schisms" come between Him and us, it is because we have neglected that upward, inward, and outward look. We have failed to seek Him faithfully in private and public prayer. Christ warned *"watch ye, therefore and pray always"*. When we have prayed, we open our eyes upon our task and the world, with a renewed vision which is true and steady and beautiful again.

As Christ completed His work on earth His last words to his followers were to tell the vision of God's love to all the world. Remember how thrilled Paul was to declare his faithfulness to this task? He told King Agrippa *"I was not disobedient unto the heavenly vision: but showed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do the works meet for repentance."* And for two thousand years faithful men and women have become ministers, missionaries, teachers, doctors, and nurses —dedicating themselves and their talents to "tell the vision" to the world. Christian parents have been telling it to their children. Christian laymen have been praying, planning, giving it to their neighbors—near and far.

Help us, dear Father, each in his own place, to be *"faithful to tell it to the generation following."*

Mrs. Edward Franzen, Second Vice President, WGMS Convention

On X-Change Horizons

THE ALPHABETICAL ROLL CALL AT A MISSIONARY MEETING

A. Married a husband and couldn't come. Husband doesn't take stock in missionary work.

B. She meant to come, but Mr. B. bought a bushel of peaches. Of course they had to be canned at once. If he'd only waited; but he never *does* think!

C. Present. Faithful, but poky.

D. Out late last night and ate lobster. Dreadful headache.

E. Present, and always early.

F. Plenty of missionary work in her own kitchen. John must have mince pie for lunch. Duty before pleasure.

G. Sweeping day and company coming. Missionary society should be supported by those who keep help.

H. Withdrawn because unappreciated. Gone to meadows green and pastures new.

I. Forgot meeting! Thinks church ought to be more active! Ladies Aid Society should be stirred up.

J. Volunteered to sit with her daughter's baby so she could come.

K. A straightforward woman. Afraid she might be called upon to pray, and just couldn't.

L. Forgot to put up her hair in crimps. and if you knew how she looked you wouldn't say a word.

M. After a busy day she sat up till midnight to finish her paper. Flew through forenoon work, contrived to leave babies with someone, and led singing with an extra touch of pink in her cheeks. It passed for the glow of health.

N. Too much dress to suit her. Church is growing too "tony". Seems you have to wear kid gloves or you are theme of gossip!

O. No style in that church. Her friends wonder that she goes there. Doesn't meet people in society.

P. Too far from meeting to attend and no way to get there, but how she wishes she could. Always sends contributions.

Q. Present, with sunny face and words of good cheer, making us feel our kinship with all the world.

R. Mrs. Jones told her that Mrs. Brown said that Mrs. Jenks heard

This Roll Call (with minor changes) by Phebe A. Crafts, which appeared in "The Women's Missionary Magazine" sixty-three years ago, seems interesting enough to repeat. Perchance an Alphabetical Roll Call would be answered differently today—or would it? If you want to suggest possible ways that some women in our congregations today might answer such a Roll Call, send them for this "On X-Change Horizons" page. Perhaps an exchange discussion will help us to understand some of the really serious reasons for attendance and also for non-attendance —and some of the excuses!—Editor.

that the missionaries lived in luxury. They didn't even do their own marketing; servants and all that, and fruit? Why they just reveled in fruit when *she* didn't dream of such luxuries. No, she'll wait awhile before she sends her money to missionaries.

S. The hardest-worked housekeeper in the neighborhood, but always present, on time.

T. Thinks it "just too sweet" in them to meet and sew for missionary children. Sent edging and a "perfectly lovely," set of shams in last year's box. Would love to come and help now, but she had Jennie's dress to embroider and a crazy quilt to featherstitch, besides all her Christmas presents to get ready.

U. Had a new book to finish. Didn't propose to be tied to anything. The rest might if they chose.

V. She said she couldn't be "bored". Of course she admitted she didn't know anything about missions, but if she didn't try to learn how could she know how thrilling the meetings are!

W. Stiles Edward thought she better stay at home. Stiles Edward's judgment was so much better than hers. She always consulted him. It was such a comfort to lean on Stiles Edward. He had such sense.

X, Y, and Z, being at the tail end of the list, and humble accordingly, were anxious to use their small opportunities for possible usefulness, and were always found at their post, encouraging by their presence, their sympathy, their contributions, which, though not large, were gladly bestowed, and will be adding to the blessedness of the heavenly land when Astor's millions will have been long ago forgotten.

GIFT—A BIBLE

The Mary M. Hill Missionary Society of the Sixth United Presbyterian Church, Pittsburgh, Pennsylvania, presented a Bible to Rev. Claude Brown of Selma, Alabama, in loving memory of Mrs. Amelia Ludebuehl Campbell.

Mrs. Campbell was a very active member of the Young Women's Missionary Society and also the sponsor of the Mary M. Hill Missionary Society for a number of years.

Mrs. G. A. Marshall

"THANK YOU" FOR SEEDS

Mrs. Ruth Lobaugh Walker of Ethiopia has requested that her "Thank You" be inserted in *Missionary Horizons* to her "seed-sending friends" who graciously sent packages of garden seeds last Spring.

She added, "They will insure vegetables for our table for the coming months. Our people have learned to eat raw carrots and when the tiny red ants will leave them to mature, we have enough to share with the neighbors as well as for our own table."

WINONA SUMMER SCHOOL OF MISSIONS

The Winona Summer School of Missions will meet June 27—July 1, 1955 at the Westminster Hotel, Winona Lake, Ind.

Bible study will be under the direction of Dr. Jacob Prins of the Reformed Church in America.

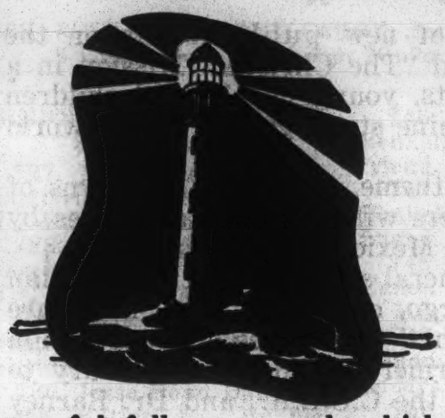
Home Study, "Indian Americans" will be taught by Dr. Francis W. Thompson.

Foreign Study, "The Christian Mission in a Revolutionary World" will be conducted by Dr. Wilber C. Harr.

Special programs have been arranged for both afternoon and evening sessions.

Registrations and other information may be obtained from Registrar, Mrs. N. Bobbitt, 76 South 7th Ave., La Grange, Ill.

This and That From Here, There, and Everywhere



→BIBLE DISTRIBUTION—Many African Christians have volunteered to participate in the Pocket Testament League campaign of Scripture distribution and mass evangelization in Africa. These nationals are members of the African Christian church.

They will serve as personal workers in the great mass meetings which will be held in Africa's larger towns and cities. Some of them will act as interpreters for Pocket Testament League evangelists. Many African pastors will help in the careful follow-up work which The League always does with those who profess conversion during PTL campaigns. A. A. Kunz, PTL Director says:

"We regard the enthusiastic spirit of cooperation among Christian nationals as one of the most encouraging portents of the Africa Campaign. If a change is to come in the critical affairs of Africa, it must come from within. The fact that as a result of many years of missionary work there is already in Africa a nucleus of earnest, praying, working Christians is one encouraging factor in these crucial days for the 'dark continent.'

Released by The Pocket Testament League, Inc.

→THE FRIENDSHIP PRESS—A growing interest in the ways in which Christian missionary enterprises are building world friendship and meeting human need is reflected in increasing demand for books and other materials on home and foreign missions.

Dr. J. Allan Ranck, general director of the Joint Commission on Missionary Education of the National Council of the Churches of Christ in the U. S. A., succeeds Dr. Franklin D. Cogswell as head of the commission since the formation of the 30-member communion national council four years ago. Dr. Ranck said that distribution of the interdenominational mission study materials under the Commission's Friendship Press imprint last year for the first time passed the half-million dollar mark.

In a report prepared for the meeting this month of the Commission's Board of Managers, Dr. Ranck noted that wholesale totals for Friendship Press sales in 1954 reached an all-time high of $511,000, topping even the 1953 record of $466,000. The total for 1954 retail sales is over $850,000.

More than 1,600,000 copies of books, plays, maps, film strips and films on home and foreign mission themes were distributed last year through denominational and other outlets, he said.

Although most of the distribution is handled through church bookstores and agencies, he added an increasing amount of material goes out to schools, libraries, and secular bookstores, where it is available to people not ordinarily reached through denominational channels.

Friendship Press publications are used not only in the U. S. and Canada, he added, but also in a score of countries outside North America. Although the mission study books from the U. S. go primarily to English-speaking church groups in England, Australia, and India, Dr. Ranck said, some have been translated into Spanish for use in Latin America.

Dr. Ranck's report will be formally presented to more than 200 representatives of 30 U. S. and Canadian denominations when the commission's Board of Managers meets March 28-April 1 at Buck Hill Falls, Pa.

The board meets each spring and fall to confer with the Commission's authors and staff editors on mission study literature and films for the next four years.

This spring they will inspect copies of new publications on the 1955-56 themes of "Indian Americans" and "The Christian Mission in a Revolutionary World." Materials for adults, young people, and children for next year include 18 books, six plays, nine study guides, a new world map in color, two filmstrips and two films.

To guide their planning for the 1958-59 theme, "Christian Concerns of North American Neighbors," board members will also hear addresses by church leaders from the U. S., Canada, and Mexico.

Speakers include Dr. W. J. Gallagher, general secretary of the Canadian Council of Churches; Prof. G. Baez-Camargo, of Mexico City, literature secretary of the National Council of Churches' Committee on Cooperation in Latin America; Dr. Howard Yoder, former Methodist missionary to Latin America, now executive secretary of the C.C.L.A.; and Dr. Barney Morgan, West Indies Secretary for the Presbyterian, U.S.A., Board of National Missions.

Miss Avis E. Harvey, chairman of the Joint Commission on Missionary Education, will preside at Buck Hill Falls. Miss Harvey is educational secretary of the Woman's Auxiliary, National Council of the Protestant Episcopal Church. *Released by Office of Public Relations, N.C.C.*

→INTERNATIONAL TEAM COMMISSIONED—An international team of Protestant women, left Feb. 18 for a two-month globe-girding airplane journey aimed at creating greater unity of fellowship and prayer among Christian women around the world, got an official send-off in New York.

Some 50 leaders of United Church Women, which is sponsoring the tour, and of the National Council of Churches, witnessed a brief commissioning and dedication service for three of the four team members. A fourth member will join the group in Djakarta, Indonesia. United Church Women is a general department of the Council.

The team plans to visit Christian women leaders in a dozen countries around the world "to determine what is the call of Christ to women of this generation; face together anew the demands of discipleship and see more clearly the responsibility of women in the church today." The team will also extend an invitation to women leaders in the lands they visit to attend the Church Women's seventh biennial assembly, scheduled next Nov. 7-10 in Cleveland, Ohio.

On the first leg of the trip winging west from Los Angeles the team will be in the Fiji Islands to join with Christians there in observing the World Day of Prayer on February 25. The annual observance in this country, on the first Friday in Lent, is sponsored by UCW.

Speaking at the service Dr. Eugene Carson Blake, National Council president, told the team their trip "represents the symbol of the concern not only of the ten million Christian women affiliated with United Church Women, but also of the 35 million Christians who are members of the National Council's 30 cooperating communions."

The four-member team will be headed by Mrs. James D. Wyker, of Mt. Vernon, Ohio, national UCW president. Others will be Miss Josefina Phodaca, of Manila, the Philippines; Miss Felicia Sunderlal, of Dehra Dun, India, and Mrs. David D. Baker, editor of the UCW publication, *The Church Woman.*

On their tour the team will visit Hawaii, the Fiji Islands, Australia, Indonesia, India, Pakistan, Kenya, Uganda, Egypt, Jordan, Lebanon and Germany. They will return to New York in mid-April.

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

NOW
If you have a gift to bring,
That is your thank offering,
Bring it!

SENIOR LIFE MEMBERS
$25.00 Each

727. Miss Eleanor Bott, Harrisville, Pa. By parents, Mr. & Mrs. Ernest Bott.

728. Mrs. Ralph Jamison, Harrisville, Pa. By Mr. & Mrs. F. F. Karns.

729. Mrs. Cora Grossman, Harrisville, Pa. By friends.

730. Jesse Boyd Daubenspeck, Butler, Pa. By his wife, children & grandchildren.

731. Mrs. Carl Dickey, Sr., Butler, Pa. By her husband.

732. Mrs. Ed Koegler, Butler, Pa. By friends.

733. Mrs. Kenneth Lester, Grove City, Pa. By Scotch Hill WMS.

734. Mrs. W. J. Martin, Slippery Rock, Pa. By herself.

735. Mrs. Kenneth Martin, Slippery Rock, Pa. By Mother.

736. Mrs. William Moore, Slippery Rock, Pa. By WMS, Slippery Rock Borough.

737. Mrs. Charles D. Gill, Slippery Rock, Pa. By daughter, Mrs. Robt. E. Erwin, Aspinwall, Pa.

738. Mrs. Sara Evelyn Fisher, Grove City, Pa. By Springfield WMS.

739. Mrs. Nelson Boosel, West Sunbury, Pa. By her husband and children.

740. Mrs. Leah Miller, West Sunbury, Pa. By sister & brother-in-law, Mrs. and Mr. Robert Young.

741. Mrs. Clarence W. Fifft. In Mem. By her husband & daughter, Zelienople, Pa.

742. Mrs. Beverly Miller McCoy. By Mr. & Mrs. J. C. Miller, Zelienople, Pa.

743. Wanda Bonita Purcell, Eau Claire, Pa. By sponsors of Dorothy Cummings Society.

744. Patricia Miller, Petrolia, Pa. By friends.

745. Kay Sherwin, Petrolia, Pa. By her Mother and Father.

746. Mrs. Lottie Harmon, Benkelman, Nebr. By a friend.

747. Mrs. Ruth Stroup, Benkelman, Nebr. By a friend.

748. Judy Haukenes, Canon City, Colo. By Dr. & Mrs. M. E. Potter.

749. Annette Maynard, Canon City, Colo. By Dr. & Mrs. M. E. Potter.

750. Mrs. Thomas E. Purnell, Canon City, Colo. By Gloria Dei Society, First Church.

751. Mrs. Vera Kissinger, Canon City, Colo. By Mrs. Ethel Kirkton.

752. Mrs. Rebecca Stienmier, Canon City, Colo. By friends.

753. Mrs. H. A. Loomis, Canon City, Colo. By friends.

754. Mrs. Garnet Culbertson, Canon City, Colo. By relatives.

755. Miss Ethel Moyle, Canon City, Colo. By relatives.

756. Mary Charlotte Furgason, Denver, Colo. By a friend.

757. Mrs. J. H. White, Denver, Colo. By Mrs. H. G. Curtis.

758. Mrs. Sara Gross, Denver, Colo. By Mrs. C. M. White.

759. Mrs. Thomas Neel, Denver, Colo. By a friend.

760. Kathleen Sullivan, Denver, Colo. By Mrs. F. E. McComb and Mrs. I. Glassner.

761. Margaret Ann Goodman, Denver, Colo. By Mrs. L. E. Carlson.

762. Mrs. Genevieve Sullivan, Denver, Colo. By Mrs. W. B. Rankin.

763. Mrs. Martha Reid, Denver, Colo. By Mrs. MacFreels Crewe.

764. Mrs. Sarah Lyon, Denver, Colo. By Belle Wright.

765. Gladys E. Bell, Denver, Colo. By Belle Wright.

766. Mrs. B. G. Hammans, Denver, Colo. By Belle Wright.

767. Margaret W. Cockins, Denver, Colo.

768. Adelaide Cockins, Denver, Colo.

769. Mrs. L. C. Graham, Denver, Colo. By Lois Ardrey.

770. Margaret Jane Rayner, Denver, Colo. By Louise McConnell Bible Class, in memory of Margaret E. McCallum.

771. Mrs. Duane Wagner, Ft. Morgan, Colo. By Christian Service League.

772. Mrs. Fred B. Johnston, Ft. Morgan, Colo. By Mrs. Maggie Mack.

773. Genevieve Preston, Ft. Morgan, Colo. By friend.

774. Mrs. G. I. Neill, Ft. Morgan, Colo. By two friends.

775. Mrs. Grace Shaffer, Ft. Morgan, Colo. By two friends.

776. Mrs. M. L. Oxford, Greeley, Colo. By Mrs. George Hill.

777. Joanna Grether, Loveland, Colo. By Mrs. J. H. Webster.

778. Mrs. Estelle Mapes, Torrington, Wyo. By Mrs. Will Lynn.

779. Mrs. Marvin Arland, Torrington, Wyo. By a friend.

780. Mrs. Perry Hacker, Torrington, Wyo. By Circle No. 6 Women's Assoc.

781. Mrs. Clifford Sigler, Torrington, Wyo. By Circle No. 1.

782. Miss Mary Bigger, Burgettstown, Pa. By her mother & sister, Betty.

783. Miss Helen Bigger, Burgettstown, Pa. By her sister, Mary.

784. Mrs. Elizabeth Keehner, Canonsburg, Pa. By Mrs. Julia Haines.

785. Mrs. Sarah Sehary, Canonsburg, Pa. By Jennie McBurney.

786. In memory of aunt, Mrs. Samuel White. By Miss Belle McLaughlin, Canonsburg, Pa.

787. Mildred E. Rhys, Canonsburg, Pa. By her sister, Lena E. Rhys.

788. Mrs. Lucy K. Packard, Canonsburg, Pa. By a friend.

789. Mrs. John D. Stewart, Washington, Pa. By a friend.

790. Nan C. Lindsay, Alloa, Scotland. By Mr. & Mrs. A. M. Graham, Donora, Pa. In memory of Ronald D. Graham.

791. Marsha Gale Hagerson, Donora, Pa. By grandparents, Mr. & Mrs. R. E. Hagerson.

792. Mrs. Alexander M. Graham, Donora, Pa. By Charles M. & Bettie Riefer Elliott.

793. Mrs. Agnes Caldwell, Donora, Pa. By Frances Morrison WMS.

794. Mrs. William M. Caldwell. By friends, through the WMS, Grove U.P. Church.

795. Mrs. Minnie Strain. By friends, through the WMS, Grove U.P. Church.

796. Mrs. W. F. Mustard. By friends, through the WMS, Grove U.P. Church.

797. Mrs. Eleanor Hunter, Rea, Pa. By Mrs. Mary McGaughey, Mrs. Sarah Wilson, Mrs. Sarah Wolf.

798. Jennie E. McBurney, Hickory, Pa. By cousin, Martha L. McBurney.

799. S. Agnes McBurney, Hickory, Pa. By her cousin, Martha L. McBurney.

800. Miss Lorrene Shephard, Venetia, Pa. By Mabel Matthews MS of Peter's Creek Church.

801. Mrs. George B. Clark, Sr., Venetia, Pa. By Miss Minnie Douglass.

802. Miss Jeanetta Reynolds, Eighty Four, Pa. By Mrs. Elizabeth B. Weir.

803. Mrs. Alan Richardson, Burgettstown, Pa. By the Slovan Mission, Grace Lieske M. S.

804. Mrs. Charles W. Schaffer, New Concord, O. By her sister, Mrs. William G. Dickey.

805. Mrs. W. D. Mercer, Hickory, Pa. By Vera Knox Stine and Sara Knox.

806. Mrs. Allie Porter, Houston, Pa. By Vera Knox Stine and Sara Knox.

807. Mrs. John Stack, Washington, Pa. By two friends.

808. Mrs. Howard Patterson, Washington, Pa. By friends.

809. Mrs. Mary Catherine Ecker, Washington, Pa. By friends.

810. Mrs. Ada McCarty, Washington, Pa. By friends.

811. Mrs. Maude Moore, Washington, Pa. By nieces: Clarabelle Smith & Mary Elsie McMullen.

812. Barbara Lee Hughes, Washington, Pa. By Juanita Berkey.

813. Mrs. Edwina McIlvaine, Houston, Pa. By Miss Lena Quivey.

814. Mrs. Lillian Groomes, Waterloo, Ia. By a friend.

815. Mrs. Nellie Bangston, Goldfield, Ia. By Mrs. Mary Rasmussen.

816. Miss Ella Kelling, Goldfield, Ia. By Mrs. Mary Rasmussen.

817. Miss Marilynn Kamalade, Boyden, Ia. By Edna Pollock Missionary Society.

818. Mrs. Effie Henning, Boyden, Ia. By Mrs. Neal Salie, in memory of her son, Lt. Howard Salie, deceased May 29, 1952.

819. Margaret Gardiner, Reinbeck, Ia. By sisters and a friend.

820. Agnes Gardiner, Reinbeck, Ia. By the WMS.

821. Mrs. Mae Clark, Clarion, Ia. By the WMS.

822. Mrs. Wilmer Bern, Hudson, Ia. By Mrs. Ralph Moore, Grundy Center, Ia.

823. Mrs. Glenn Eckhart, Grundy Center, Ia. By Mrs. Marvin Barfels.

824. Mrs. Melvin Simonson, Hudson, Ia. By Mrs. Wendell Fleming, Reinbeck, Ia.

825. Mrs. Ralph Utterbach, Reinbeck, Ia. By Merideth Palmer.

826. Mrs. Paul Van Wyk, Reinbeck, Ia. By Mrs. Melvin Simonson.

827. Mrs. John K. Galloway, Waterloo, Ia. By Mary & Martha WMS, Immanuel Church.

828. Mrs. Bernard Trotter, Eagle Grove, Ia. By Emma Henry WMS, Goldfield, Ia.

829. Pauline Stephenson, Reinbeck, Ia. By Shirley Mitchell and Aleen Owens, Amity Church.

830. Mrs. Alex Montgomery, Traer, Ia. By Mr. Alex Montgomery.

831. Mrs. L. D. Martz, Dearborn, Mich. By Rebecca Stevenson Bible Class.

832. Mrs. Frances Hoisington, Pontiac, Mich. By friends.

833. Mrs. Mark Caldwell, Dearborn, Mich. By Littlefield Blvd. WMS.

834. Mrs. C. Warner Stephens, Dearborn, Mich. By Littlefield Blvd. WMS.

835. Mrs. Ward Lyons, Dearborn, Mich. By Littlefield Blvd. WMS.

836. Janice Osborn, Dearborn, Mich. By Rebecca Stevenson Bible Class.

837. Mrs. W. Maurice Baxter, Detroit, Mich. By Mrs. Lillian Downie.

838. Nancy Merivirta, Detroit, Mich. By a friend.

839. Mrs. Richard Kelley, Davisburg, Mich. By her husband.

840. Mrs. Corydon Forbush, Davisburg, Mich. By Mrs. Ralph Osborne.

841. Carolynn Johnson, Birmingham, Mich. By a friend.

842. Lynda Buit, Birmingham, Mich. By a friend.

843. Mrs. Arline Lowery, Auburn Heights, Mich. By Mary-Martha WMS.

844. Mrs. Margaret Brandana, Detroit, Mich. By Mrs. A. Boyd and Mrs. S. Wilson.

845. Mrs. Dorothy Webb, Detroit, Mich. By Mrs. D. Egloff.

846. Mrs. L. G. Beckett, Detroit, Mich. By husband.

847. Mrs. G. B. Cunningham, Detroit, Mich. By a friend.

848. Mrs. William Graham, Detroit, Mich. By her husband.

849. Mrs. Alma Simons, Springfield, Pa. By Mrs. Clara Bangs.

850. Mrs. Betty Reed, Wallingford, Pa. By Mrs. Clara Bangs.

851. Mrs. Bess Esterline, Upper Darby, Pa. By Mrs. Clara Bangs.

852. Mrs. Edith Potter, Upper Darby, Pa. By Mrs. Clara Bangs.

853. Mrs. Edith Van Loan, Upper Darby, Pa. By Mrs. Ruth White.

854. Mrs. Noami Kulp, Upper Darby, Pa. By Mrs. Viola Alderfer.

855. Mrs. Linda Dougherty, Springfield, Pa. By Mrs. Marie Grace.

856. Mrs. Isabel Woodcock, Upper Darby, Pa. By Mrs. Marie Grace.

857. Miss Margaret Mellville, Upper Darby, Pa. By Mrs. Marie Grace.

858. Mrs. Charlotte Dijulio, Upper Darby, Pa. By Mrs. Marie Grace.

859. Mrs. Ruth Hopkins, Upper Darby, Pa. By Mrs. Marie Grace.

860. Mrs. Irene Doto, Upper Darby, Pa. By Mrs. Marie Grace.

861. Mrs. Pauline Barnik, Philadelphia, Pa. By Mrs. Joseph Kraemer.

862. Mrs. Elizabeth McConnell, Philadelphia, Pa. By friends, Blvd. WMS.

863. Mrs. Samuel Armour, Philadelphia, Pa. By Mrs. Kathryn Ross.

864. Mrs. James Watson, Philadelphia, Pa. My Mr. James Watson.

865. Miss Rosalie Chown, Philadelphia, Pa. By Mrs. Ralston.

866. Mrs. Christine Dietrich, Philadelphia, Pa. By Mrs. Ralston.

867. Mrs. Margaret Hess, Philadelphia, Pa. By Miss Bertha Kilgus.

868. Suzann Westlake Hayes, Wilmington, Del. By her aunt, Mrs. Robert H. Gray.

869. Mrs. Elsie Burns, Philadelphia, Pa. By Mrs. Walter Ferguson.

870. Mrs. Dorothy Irvine, Philadelphia, Pa. By Mr. and Mrs. W. Harry Corson.

871. Mrs. Dorothy Meyers, Philadelphia, Pa. By Mr. & Mrs. H. W. Corson

872. Mrs. Ethel Barben, Philadelphia, Pa. By Martha Karr.

873. Mrs. Betsy C. Jordan, Drexel Hill, Pa. By her mother, Mrs. Cathie B. Clark.

874. Mrs. Sara R. Osborne, Drexel Hill, Pa. By Mrs. Cathie B. Clark.

875. Mrs. Margaret Conway, Drexel Hill, Pa. By a friend.

876. Mrs. Bernice Matthias, Drexel Hill, Pa. By Mrs. H. L. Bowman.

877. Miss Eleanor Jean Welsh, Drexel Hill, Pa. By a friend.

878. Mrs. William Dixon, Drexel Hill, Pa. by the WMS.

879. Mrs. William (Mary E.) Patterson, In Mem. By the Fairhill WMS, Philadelphia, Pa.

880. Mrs. John (Mary) McFarlane, Philadelphia, Pa. By the Fairhill WMS.

881. Mrs. Robert Waldeck, Philadelphia, Pa. By Mr. Joseph Groezinger.

882. Dorothy Megahey, Havertown, Pa. By Marion Pinkerton.

883. Miss Frances Fay, Philadelphia, Pa. By Miss Laura Forsyth.

884. Mrs. Elizabeth Robinson, Philadelphia, Pa. By Mrs. H. Weilenmann.

885. Mrs. Laura F. Stewart, Philadelphia, Pa. By Mr. & Mrs. Chas H. Lynn.

886. Mrs. Clara S. Schweyer, Philadelphia, Pa. By Mr. and Mrs. John F. Leupold.

887. Miss Hattie MacLean, Philadelphia, Pa. By Mrs. Jennie W. Mitchell.

888. Mrs. Jane Sanders, Philadelphia, Pa. By the WMS, Seventh Church.

889. Miss Amanda Megowan, Philadelphia, Pa. By the WMS, Seventh Church.

890. Mrs. Dorothy Beck, Philadelphia, Pa. By the Virginia Liggitt Brown WMS, Seventh Church.

891. Mrs. Aryellia Howell, Philadelphia, Pa. By Virginia Liggitt Brown WMS.

892. Mrs. Ida Woodside, Philadelphia, Pa. By Miss Martha Eagleson.

893. Mrs. Margaret Huish, Philadelphia, Pa. By Christian Women's Association, Sherwood Church.

894. Mrs. Ruth McClelland, Silver Spring, Md. By The King's Daughters.

895. Mrs. Ruth M. Everett, Silver Spring, Md. By a friend.

896. Mrs. Walter S. Griest, Washington, D. C. By a friend.

897. Mrs. Charles Matthews, Washington, D. C. By a friend.

898. Mrs. Mae S. Purcell, Washington, D. C. By a friend.

899. Miss Anne R. Purdy, Washington, D. C. By a friend.

900. Miss Margaret Elizabeth Daily, Washington, D.C. By Miss Effie A. Collamore (friend).

901. Sara Rode, Washington, D.C. By a friend.

902. Miss Jean Morrison, Washington, D.C. By Miss Margaret Iseley.

903. Miss Louise Webster, Washington, D.C. By Mrs. Lois Nothstine.

904. Mrs. Carolyn Klinefelter, Washington, D.C. By her sister, Miss Gladyth Miller.

905. Mrs. Estelle Henderson Kelso, Washington, D.C. By her aunt, Miss Ruth Davis.

906. Mrs. Mina Wadman, in Memory of Mrs. Margaret Bothe. By Margaret Robinson Bible Class, First Church, Wilmington, Del.

907. Mrs. Anna Sisk, in Memory of Mrs. Margaret Bothe. By the Margaret Robinson Bible Class.

908. Mrs. Marion Allen, By the Willing Workers Bible Class, First Church, Wilmington, Del.

909. Dorothy Harper, Philadelphia, Pa. By Mrs. Clarence Dunlap, Holmes, Pa.

910. Thelma Proud, Philadelphia, Pa. By Mother Proud.

911. Laura Howgate, Philadelphia, Pa. By George S. Knieriemen.

912. Anna K. Lennig, Philadelphia, Pa. By Helen Birch.

913. Christine Hilton, Philadelphia, Pa. By Helen Birch.

914. Mrs. Edward P. Berry, Philadelphia, Pa. By Mrs. I Townsend Price.

915. Mrs. David Heron, Havertown, Pa. By Miss Isabelle Watson.

916. Mrs. Harrison Gruenler, Havertown, Pa. By Norman Pape.

917. Mrs. Howard M. Livezey, Philadelphia, Pa. By a friend.

918. Miss Louise Swartz, Philadelphia, Pa. By Mrs. Joseph Pryor.

919. Mrs. Ida Johnson, In Mem. By Miss Doris Johnson, Philadelphia, Pa.

920. Miss Antoinette Manlio, Philadelphia, Pa. By Miss Elsie Caddick.

921. Miss Joan Kenney, Philadelphia, Pa. By Mrs. Bernice A. Keith.

922. Miss Margaret MacLean, Buffalo, N. Y. By a friend.

923. Mrs. Elizabeth Luscher, In Mem. By Beulah Missionary Society, Mumford, N. Y.

924. Katharine Mathews, Buffalo, N. Y. By Mackey Missionary Circle, Riverside Church.

925. June Klein, Buffalo, N. Y. By Anna Blackmore.

926. Miss Grace Pappin, Kenmore, N. Y. By Mr. and Mrs. Kenneth R. Brown.

927. Mrs. Clifford Chase, Buffalo, N. Y. By Women's Association, North Park Church.

928. Mrs. George Steeb, Buffalo, N. Y. By Women's Association.

929. Mrs. Frank Tregea, Buffalo, N. Y. By a friend.

930. Mrs. Elmer Spiegel, Buffalo, N. Y. By Group 1, Women's Association.

931. Mrs. Marvin Liebler, Buffalo, N. Y. By a friend.

932. Mrs. Elizabeth Nix, Buffalo, N. Y. By her daughter Helen.

933. Mrs. Daniel Powell, Buffalo, N. Y. By a friend.

934. Mrs. Walter Park, Buffalo, N. Y. By North Park Bible School.

936. Mrs. Clarence Ayers, York, N. Y. By Mrs. Reid Simpson.

937. Mrs. Gordon Hanna, York, N. Y. By Mrs. G. S. Donnan.

938. Mrs. Richard Schiersing, Hamburg, N. Y. By Women's Association.

939 Mrs. John B. Muir, Hamburg, N.Y. By Women's Association.

940. Mrs. Corinne Pickett, Kenmore, N.Y. By Florence Crane, Laura Hoschied, Ethel Roberts and Mabel Randolph.

941. Mrs. James Grant, Kenmore, N. Y. By a friend.

942. Mrs. Mary Galloway, Kenmore, N. Y. By her husband, Rev. Willard Galloway.

943. Mrs. Charles McDonell. By members of Missionary Group III, Kenmore N. Y.

944. Mrs. Verlis H. Wiley, By members of Miss. Group III, Kenmore, N. Y.

945. Mrs. Elsie Potter, Kenmore, N. Y. By Dr. and Mrs. Earl Miller.

946. Miss Barbara Hutchison, Kenmore, N. Y. By Mrs. G. Bohn and Mrs. Thomas MacAdam.

947. Mrs. Kay Ballantyne, Kenmore, N. Y. By her mother, Mrs. Archie Beadle, and Mrs. Walter Noble.

948. Mrs. Dorothy Henderson, Kenmore, N. Y. By parents, Mr. and Mrs. Franklin C. Erion.

949. Mrs. H. E. Wilsman, Kenmore, N. Y. By her husband.

950. Mrs. Ethel Roberts Kenmore, N. Y. By Julie Hrabak, Katherine Hutchison and Margaret Leggett.

951. Mrs. Sarah Paull, Buffalo, N. Y. By WMS, Second Church.

952. Mrs. Vincent Frantz, Buffalo, N. Y. By Women's Association, Cleveland Drive Church.

953. Mrs. Judson Prosser, Buffalo, N. Y. By Women's Association, Cleveland Drive Church.

954. Miss Claudia Louth, Buffalo, N. Y. By Bible School, Cleveland Drive Church.

955. Mrs. William Mercer, Sebring, O. By WMS, First Church.

956. Mrs. Fulton C. Kissick, Sebring, O. By WMS, First Church.

957. Mrs. A. B. Cross, Solon, O. By WMS, Second Cleveland.

958. Mrs. Calvin Weber, Cleveland, O. By a friend, Mrs. Everett.

959. Mrs. Henry Weber, Garfield Heights, O. By Mrs. Harper.

960. Mrs. H. F. Paeth, Elyria, O. By a friend in 1st Church.

961. Mrs. Rhea Beaver, Youngstown, O. By Mrs. Robert W. Ustick.

962. Miss Margaret Edmonds, Youngstown, O. By Mrs. Joseph Mackil.

963. Janet Skuce, Youngstown, O. By a friend.

964. Patty Everest, Youngstown, O. By Miss Nina Johnston.

965. Mrs. Robert Landahl, Youngstown, O. By Mother Landahl.

966. Sandra Stefanski, Youngstown, O. By Mrs. Everett Morgan.

967. Arlis Orr, New Wilmington, Pa. By Mr. & Mrs. R. S. Hervey.

968. Mrs. J. Edgar McCown, New Wilmington, Pa. By Mr. & Mrs. Thomas R. Sarver.

969. Mrs. Clarence McFarland, New Wilmington, Pa. By Mrs. John H. Ammon.

970. Mrs. Wilbur T. Patterson, New Castle, Pa. By Mrs. James G. Patterson.

971. Mrs. Ora Welshons, New Wilmington, Pa. By Esther Madory.

972. Miss Mae McKelvey, New Wilmington, Pa. By Mr. & Mrs. W. C. Brownlee.

973. Mrs. John Shepard, New Wilmington, Pa. By Mr. & Mrs. Thomas Sarver.

974. Mrs. Frances Sampson, Mercer, Pa. By her husband, T. A. Sampson.

975. Miss Nellie Alexander, Mercer, Pa. By Mrs. Charlotte Gregory.

976. Mrs. Mary Moon, Sharon, Pa. By Mrs. Nancy Shaffer.

977. Miss Barbara Pinch, Sharon, Pa. By the WMS.

978. Miss Patricia Schell, Sharon, Pa. By the WMS.

979. Mrs. Claribel Foster, Volant, Pa.

980. Mrs. Edward Callis, Sharon, Pa. Special Offering by Myrtle-Anna Society.

Prayer Groups

Mrs. GEORGE W. HUTTON, Secretary
R. F. D. 7 (Meridian), Butler, Pa.

NOW
If you've a prayer you should pray
For a need you know today,
Pray it!

It is with a certain reticence that I begin this task as Prayer Group Secretary. At the outset I wish to give praise where praise is due. Through the guidance of my predecessor, Mrs. Walter C. Brethauer, the women of the United Presbyterian Church have been made aware of the many prayer-needs of the various mission enterprises of our denomination. The *Prayer Cycle* itself was patiently and lovingly compiled for the current year under her supervision. The completion of this task I greatly appreciate as I'm still "feeling my way" in this new relationship with the women of our church.

Again this year we are to celebrate an anniversary in our mission work. As we were thrilled with the "backward look" over all our 100 years in Egypt, so we anticipate the excitement this year of looking back over our 100 years in India-Pakistan! We realize that those who faithfully labored in years past comprise a great company whose very strength and service and accomplishment came through a vital prayer-life. That vital prayer-life was necessary not only for them in their time, but it is necessary *now*, in *our* time, for *us*. We need to feel the excitement of participation in the labor of the fields harvest-white; actually to share in the task of lifting up, and giving light, and bringing hope! Our hearts should sing because of the praise to God welling up within us for the privilege that is ours.

As you read this, many "spring Presbyterials" will be convening, or plans being made for them to do so. The theme for us this year is just what it should be: "By *faith* we walk the Christian road." It is a challenge. Through the years our missionaries have walked unafraid, upheld by faith in the Lord Christ, and

Do you know that the names of all U. P. Missionaries, at home and across the seas are to be found in THE PRAYER CYCLE?

"mountains" have been conquered and removed. But I am persuaded that here in the homeland we are guilty of a certain complacency, and that our praying many times lacks effort, imagination, and real concern. This is a new year—a new day! Let us turn to Him with new trust.

"Turn your eyes upon Jesus,
Look full in His wonderful face;
And the things of earth will grown strangely dim
In the light of His glory and grace!"

We shall be most happy to receive suggestions for our more efficient use of the *Prayer Cycle*. Feel free to send them to us. Each quarter, if suggestions are on hand, we will select a number of these to pass on to you so that we may truly have a "cycle of prayer". Just now, let us suggest these:

First, place your copy of *Prayer Cycle* where it is most easily accessible to you (perhaps in the kitchen; or under your pillow?)

Second, Consider this: "What is my first thought upon awakening each morning?" "Father, I thank Thee ——"? "Father, will you take my hand today and lead me"? "Father, may Thy good Spirit lead, guide, and direct us *all* this day"?

By FAITH let us walk the Christian road—together!

Memo For Men

DAN WOLFE, Executive Secretary,
United Presbyterian Men
209 Ninth St., Pittsburgh, Pa.

NOW
If you've a saving word to tell
To a friend whom you know well,
Tell it!

Why UNITED PRESBYTERIAN MEN? Is there a need for a laymen's movement in our denomination? Don't we have too many organizations in the local church already?

Good questions. There is no need to point out that our mothers—yes, our grandmothers too, and our wives and sweethearts—have been carrying more than their share of the task for too many years. Now, I do not wish to imply that men haven't done anything for the church. They have! And there is a limit to the amount of time men can allocate to church tasks. But have they accomplished as much as they are capable of accomplishing? Have they devoted as much and as many of their talents and skills and time to the program of the church as they have to their service club or lodge or favorite recreational activity or hobby? Have they devoted proportionately as much time to the work of the church as the women have? Have they devoted as much time to the work of the church as they have to those other organizations which share their time?

This brings us back to the opening question—Why UNITED PRESBYTERIAN MEN? Individually and in small unique groups, men have been at work in and for the church for years. Currently, church membership is at an all-time high. Our individual and small unique group effort, while vital and appreciated, is not enough. The church that is living and growing (not just existing or surviving) will have, must have, its laymen working. Active laymen have the capacity for putting fire into our churches. Live laymen make live churches possible; strong laymen make strong churches possible. It has been estimated that approximately 75% of the potential manpower of the Church is unused. To the concerned this spells inefficiency and waste! Effective utilization of this unused manpower is therefore foremost among the answers to the opening question.

To have laymen working, and to get those working who aren't, requires teamwork. Today the average layman in the Church has to be sold on his church. (If he were sold, there would be no need for such organizations as U. P. MEN, WGMS, etc., because these would be unnecessary if we dedicated our lives to the fulfillment of the obligations we assented to at the time we were accorded membership in the church.)

I fully subscribe to that old but simple truth that "it is better to have ten men working than one man doing the work of ten." One of the methods that can be successfully used to get men active in the total program of the local church is through a *dynamic* chapter of UNITED · PRESBYTERIAN MEN. In most churches, there is no one organization that encompasses *all* the men of the church. In our work-a-day world, men with common interests unite to accomplish specific objectives. Why not, then, team together for the work of the Kingdom?

They are doing it successfully in the Methodist Church, where they have more than 7,500 chartered men's groups with a membership of over 375,000. By last report, the Presbyterian Church, USA, men's movement has a membership of 400,000 divided among 2,400 chapters. At their 19th biennial convention, the Brotherhood of the United Lutheran Church in America reported 1,052 chartered men's groups with a total membership of almost 30,000. Last October 7,100—yes, seven thousand, one hundred—men of the Presbyterian Church, US, gathered for a three-day meeting in New Orleans, the largest, most successful of its

nd ever conducted. Similar enraging statistics could be presented for organized men's groups in e American Baptist, the Evanlical Lutheran Church, the Disciples Christ, the Congregational Chrisn Church, and the Reformed urch in America, but far more sigficant than these indices of the owth of men's work is the vitality d interest and the record of acmplishment of the men of these nominations.

No church is really complete without a chapter of UNITED PRESBYERIAN MEN. Through UNITED RESBYTERIAN MEN new aveues of activity will be revealed. Men ill be informed of and related to pecific responsibilities in their hurch. If laymen are important, hen UNITED PRESBYTERIAN MEN is important. If other denominations are working at top speed o enlist and activate their laymen, we shall have to do the same—or go out of business. How else can we, as men of the United Presbyterian Church, present a united front and have a united impact, if we do not join hands in Christian fellowship and service with United Presbyterian men in every one of our churches from Vermont to the Pacific Coast? How else?

Why do existing men's groups not affiliated with the denominational movement hesitate to become a part of it? Many of these groups have been exceptionally successful through the years. They could do much to strengthen and implement our National Council. Their "know-how" and their ideas could be advantageously used by all for the benefit of all.

The purposes of UNITED PRESBYTERIAN MEN could hardly be unacceptable or contradictory to a local group's purposes. No dues, assessments, or fees are exacted. Loyalty would not be sacrificed. Without these existing groups we shall fall short of our mark—to create among our laymen a sense of real Christian solidarity behind the United Presbyterian Church and its program.

Why UNITED PRESBYTERIAN MEN? Why not?

LENTEN SERVICES OF WORSHIP

From the Audio-Visual Education Dept., you may secure a three-page mimeographed series of seven suggested services combining in an effective way the use of Scripture, music, 2x2 slides, prayer and meditation. Helpful for Wednesday Night Prayer Meetings, Lenten Sunday evenings, or for Holy Week. Write to Audio-Visual Education Dept., 209 Ninth St., Pittsburgh 22, Pa., asking for LENTEN AUDIO-VISUAL SUGGESTIONS on theme, "My Saviour and Me." One of the services, especially good for Good Friday—or Holy Week is quoted:

THEME—"HE SUFFERED FOR ME"

(Text, Luke 22:41-42; main picture Cm-986, "Christ at Gethsemane" by Sallman).

PRELUDE—use Cm-138, "Follow Thou Me" by Sallman, on screen.
(turn off room lights during prelude)

HYMN—"My Faith Looks Up to Thee", slide LH-25.

INVOCATION—using slide Hc-122, "Gethsemane" in stained glass.

HYMN—"Beneath the Cross of Jesus", slide LH-31.

SCRIPTURE—John 17. Slide Ha-11, "Christ in Gethsemane" by Clementz.

EVENING PRAYER—Use same slide Ha-11. (Cc-133, Hofmann.)

HYMN—"Saviour Thy Dying Love", slide LH-43.

MEDITATION—slide Cm-986; music, "'Tis Midnight, And On Olive's Brow".

MESSAGE—"*HE SUFFERED FOR ME*"; text, Luke 22:41-42, slide Cm-986, using booklet, "Story of Sallman's Gethsemane" for suggestions.

PRAYER—use same slide Cm-986.

HYMN—"When I Survey the Wond'rous Cross", slide LH-49.

BENEDICTION—use slide Cm-986.

POSTLUDE—turn on room lights, then turn off projector.

The Teens

MRS. H. ANDREW BRUDER, Secretary
1001 McCleary St., McKeesport, Pa.

NOW
If you have a song to sing
That will make the joy bells ring,
Sing it!

Theme: 1955—"BY FAITH WE WALK THE CHRISTIAN ROAD"

Theme for April: Building Bridges of Understanding.

Worship: "By Faith, Noah . . . "

Scripture: Heb. 11:7; Gen. 6:8, 9, 22.

Prayer Cycle: 20th and 21st days.

Song-of-the-month: S.C.W. 211.

Meditation: All of us since our earliest childhood have known of Noah, the ark builder. Many of us had a toy ark, into which we could take the animals, two by two. What characteristics in life of Noah caused him to be listed as a man of faith?

As we read of his life in Genesis we learn that he was a good man, but living in a time of religious indifference; in an age that was defiant of God. In Gen. 6:5 we read that every imagination and device of man's heart was evil. There was violence in the earth and the strong oppressed the weak. The corruption was so great that God purposed to destroy all mankind on the face of the earth. All—except Noah. Why save him?

Because of his just life, God revealed to Noah His purpose to destroy man. Then He commanded Noah to build an ark to save himself and his family. So Noah, because of his faith and right relation to God, didn't question the command but began to build this strange boat far away from the sea and with no sign of flood. Remember, he did this in the midst of those godless unbelievers who would be curious about the work he was doing and who would, not doubt, scoff and laugh at him. Surely to work on year after year at something which seemed to indicate he had lost his mind would require a persistent faith.

The late Dr. Geo. Matheson, in his book *Representative Men Of The Bible*, says, "With Noah there begins the first of a series of efforts to save the world. . . . The least interesting feature about him is precisely his sojourn in the ark. His interest for posterity lies in the *Building* of the ark, not in the sailing of it. "Noah was not the first man to be dissatisfied with existing conditions but the first to make an effort at reform.

How well he typifies the theme for this month—"Building Bridges of Understanding." Let us try to be builders, too. It is easy to tear things down but it really challenges our faith to build a life for God in the face of those who would laugh at us.

A picture to represent this worship period could be a bridge drawn on blackboard to represent Noah—waves of the flood underneath—the left bank called "A corrupt and sinful people" and the right bank "A second chance for man."

SPONSORS

Keep the TEENS Special Task for 1955 before your groups.

HOME—Work among the Cherokee Indians at Stilwell, Okla. Mr. Smith, the new missionary, is doing fine work with the young people.

FOREIGN—Literacy work in Pakistan. Miss Laura MacLachlan uses the Laubach method of "Each One Teach One." Plan to send in your contributions before summer vacation.

TEEN TATTLER

More new groups to report. Isn't that fine! "The Guiding Light" society in the Shushan, N. Y. church, Argyle Presbytery, 15 members with Mrs. Mary Hamlin and Mrs. Wm. J. McCauley, sponsors.

"The Teen Queens" in the Adamsville, Pa., church in Lake Presbyterial, 9 members with Mrs. Albert Skelton, Sr., as sponsor.

Two of the newer Teens Societies in Conemaugh Presbyterial: H and M Circle, New Florence, Emmabel Liggett, New Florence, Pa. Joy Circle Blairsville Church, 12 members, Mrs. Thomas Holzapfel and Mrs. Ray Lockard, sponsors.

The Juniors

NOW
If you've any task to do,
Let me whisper, friend to you,
Do it!

1955 PROGRAM CALENDAR FOR JUNIORS

PROGRAM THEME: **Stories of Faith.**

JANUARY
WORSHIP THEME:
Understanding Faith.
Deut. 33:27.
PROGRAM:
Let Us Find Out About Pakistan.
What Has God Done for Them Through Us?
ROLL CALL:
Missionary in Pakistan.

FEBRUARY
WORSHIP THEME:
A Man of Faith.
Judges 6:11-14; 7:1-23.
PROGRAM:
Let Us Find Out About Ceylon.
ROLL CALL:
Our U.P. Mission Stations.

MARCH
WORSHIP THEME:
Men of Faith.
Gen. 12:1-4—15:6-22.
PROGRAM:
Let Us Rejoice with India.
The Wonderful Story of 100 Years.
ROLL CALL:
A Missionary in India.

APRIL
WORSHIP THEME:
Gifts in Love.
Jas. 1:17.
PROGRAM:
Junior Special.
Let Us Find Out About Our Work.
Let Us Give and Give
ROLL CALL:
The Work Which is Ours.

MAY
WORSHIP THEME:
A Mother and Faith.
Ex. 2:1-10.
PROGRAM:
What About Egypt?
After 100 Years, We Look Forward.
ROLL CALL:
Missionary in Egypt.

JUNE
WORSHIP THEME:
Faith of Joshua.
Joshua 6:6-27.
PROGRAM:
Let Us Find Out About the North and South Sudan.
What Has God Done for Them Through Us?
ROLL CALL:
A Missionary in the North and South Sudan.

JULY
WORSHIP THEME:
Faith of Moses.
Ex. 14—15:1-21.
PROGRAM:
Let Us Find Out About Ethiopia.
What has God Done for Them Through Us?
ROLL CALL:
A Missionary in Ethiopia.

AUGUST
WORSHIP THEME:
A Little Girl and Faith.
2 Kings 5.
PROGRAM:
Let Us Find Out About the American Negroes.
What has God Done for Them?
ROLL CALL:
A Missionary to the Negroes.

SEPTEMBER
WORSHIP THEME:
A Little Boy and Faith.
1 Sam. 3:1-11.
PROGRAM:
Let Us Find Out About the Mountain People in Ky.
What Has God Done for Them Through Us?
ROLL CALL:
A Missionary to the Mountain People.

OCTOBER
WORSHIP THEME:
Gift of a Little Lad.
John 6:5-15.
PROGRAM:
Thanksgiving Pageant.
Presentation of Gifts.
ROLL CALL:
Something to Make Me Thankful.

NOVEMBER
WORSHIP THEME:
The Faith of a Centurion.
Luke 7:1-10.
PROGRAM:
Let Us Find Out About the American Indians.
What Has God Done for Them Through Us?
ROLL CALL:
A Missionary to the American Indians.

DECEMBER
WORSHIP THEME:
God's Gift.
Luke 2.
PROGRAM:
A Visit to Each of our U.P. Missions.
On Christmas—Let Us Sing and Sing and Sing.
ROLL CALL:
A Christmas Verse.

Leaders and parents of Junior children please keep this Program Calendar for reference.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
8917 Upland Terrace, Pittsburgh 21, Pa.

NOW
If you know what torch to light,
Guiding others through the night,
Light it!

THE EZEL SCHOOL LIBRARY

First of all, we in Ezel want to thank the many churches and individuals who, through the years, have thoughtfully and generously contributed to our Ezel School library. With approximately four thousand volumes, we are said to have one of the best libraries in eastern Kentucky. If this is true, the credit goes to you.

We have the old classics—Dickens, Scott, Louisa M. Alcott; often we have several duplicate copies. But frequently the old-fashioned print is small, and the pages are yellowed with age. We have, too, a collection of more recent best sellers, mostly on the adult level. But many of these books are never read. The comments most frequently heard are, "Oh, that book is too big," or "That print hurts my eyes, or "I don't like that kind of book." These remarks are frequently made before the youngster has read a page, or even leafed through the book.

Don't be too quick to condemn our students. Try these old classics, or some solid, modern, scientific works on your own teen-agers. A few, perhaps, will read them. By far the majority will jump into the car and run down to the city library for some of the new, teen-age fiction with bright pictures, big print, and simple wording. Young people will seldom read *Moby Dick* or *David Copperfield* in the original form; they will enjoy a simplified, illustrated version, slanted to modern high school taste.

Our children in Ezel cannot run over to the city library. Most of them have extremely limited reading material at home. If the toilsome road to literary enjoyment were made a bit more attractive to reluctant feet, the librarian would less frequently hear the time-worn remark, "I can't read," or "I don't like to read," or "Why do we have to read that old book?"

What the Ezel School library really needs is a supply of fresh, modern fiction, not too difficult in either ideas or wording. We need some modern biography and history to make men and events come alive. We need science fiction and scientific facts, presented vividly enough and simply enough to stir young imaginations and furnish background for the understanding of our rapidly expanding world. We need Kentucky stories, travelogues, and histories to help our young people appreciate the stirring past of their own state, together with its present basic needs and the magnificent possibilities of its future.

Many of the books you have sent are excellent; some are new and modern in style and are popular with the students. But if you, our good friends throughout the church, can help us replace some of our hoary volumes with books that appeal to modern, red-blooded youth — not trash, but literature that will create ideals of good citizenship, better family and community relations, wider economic opportunities, deeper spiritual insights;—if you can help us to secure such books, you will aid in the building of more intelligent citizens and better Christians; and we in Ezel, not forgetting your generosity in the past, will be grateful.

Keep the books coming. Every consignment contains many that are good and most useful. We do appreciate them and the loyal thought that makes you send them. Once again we say "Thank you" to every one who has helped or who will help in building our library at Ezel.

Elizabeth Newcomb, Librarian

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

NOW
If you've happiness to share
Christian joy beyond compare,
Share it!

Miss Agnes Ruth Bond, Director of Religious Education at Wheelock Academy, a boarding school for Indian girls, has sent the following review of activities during the holiday season.

Wheelock is very busy during the month of December! Besides the regular classroom activities the girls find themselves preparing, giving and attending Christmas Programs. They visit different churches and schools which present such programs. Then, too, there are special shopping trips made by classrooms, each room decorates a tree and all help with the big tree in the gymnasium. This year for the special Christmas program the girls worked on the play we found in the *Missionary Horizons* entitled "The Queen Who Abolished Christmas."

Agnes Ruth Bond

Christmas vacation began for Wheelock girls and employees December 23, at 3:00 P.M. Most of the girls went home, but forty girls stayed. Everyone who stays enjoys many interesting and new things so it isn't so very bad to stay at Wheelock during Christmastime.

December 24 — Friday! Everyone was free to do as she pleased. Breakfast wasn't served until 8:00 o'clock, so you can imagine how the girls go for that privilege. During the morning the small girls played games as the older girls went horse-back riding. However, in the afternoon the girls all went thirty miles to Hugo to see the animals which had just returned from the circus. The day was ended with a Christmas Eve Candle light supper.

December 25 — Christmas Day! A very special day indeed; Santa Claus visited Wheelock on Christmas morning just as soon as the dishes were done. The girls paraded down to the gym and found that Santa had remembered them. The smaller girls found combs, washcloths, a doll, a set of dishes, coloring books with crayons, tooth brushes, sewing kits, and anklets. The older girls found billfolds, combs, stationery, washcloths, handkerchiefs and cosmetics. Then, of course, it wouldn't be Christmas if everyone didn't get a bag of oranges, apples, nuts and candy.

The parents are invited to visit their children on this day in order for them to have Christmas dinner together. Some of the parents came.

December 26—Sunday. The girls were given Sunday School material to read for the morning then in the afternoon attended the Rock Church for Sunday School.

December 27 — Monday. All the girls attended a movie in Idabel.

December 28—Tuesday, Girls who went home came back to school.

December 29—Wednesday. School began and everyone settled down to do some serious studying again!

Agnes Ruth Bond

Negro Missions

MRS. G. VIRGIL HUTCHISON, Sec'y.,
Imperial, Pa.

NOW
If you've anything to say
True and needed, yea or nay,
Say it!

Not long ago a list was published naming the words selected by certain famous people as "the most beautiful word" in our language. The words were as varied as the personalities of those who chose them.

May I speak of a word which to me is really beautiful? That word is Christmas. It was not a favorite with Scrooge but it must mean a great deal to many of you who have extended your Christmas spirit to help the unfortunate. Perhaps it may help to forget the March weather and the approach of spring housecleaning and the income tax deadline to realize that YOU made Christmas happy for the children in our mission schools.

Word has come from Mrs. Hudley at Chase City and Mrs. Parker at Knoxville of gifts received from societies and individuals. The four mission schools in Alabama were exceptionally well remembered, too. There were enough packages that each child had one to make his holiday happy. "The gifts were extra nice this year," said more than one letter reporting on their Christmas entertainments. And so, from deeply grateful hearts, the ministers, the teachers, the children and your secretary wish to express their thanks.

Christmas vacation was a busy time for Mr. and Mrs. B. T. Ridgeway of Miller's Ferry. On December twenty-sixth, their only daughter, Miss Gloria, was married to Lt. Blanchette of the United States Air Force. Reports tell of a beautiful ceremony in the church. The bride graduated from Miller's Ferry and taught there one year after her graduation from Knoxville College. The young couple will live in California where Lt. Blanchette is stationed.

Please keep in mind the continuing needs of the hot-lunch program for our missions at Miller's Ferry and Camden. It has been the responsibility

Lieut. and Mrs. Blanchette

Their wedding ceremony was the first in the Miller's Ferry Church, which was beautifully decorated by Mr. Ridgeway, father of the bride.

of the superintendents and the teachers to select those who should be given free lunches—not an easy task but it appears to be well handled.

At one school the assistant principal has made a survey of the most needy families to determine their income per person per week. This sum is so low in some cases that it is hard to see how the children could survive and grow. We saw some of these information sheets. One family of four had *total* income of less than $10 per month. The father was ill. The mother and a son in high school worked when work was available but received only a very low wage for their unskilled labor. The used clothing and the hot-lunch money that you sent helped to give this family courage. And so the children stay in school and will have a better chance for a good Christian life. "Inasmuch as ye did it unto the least of these—ye did it unto Me."

Foreign Missions

MRS. ARTHUR B. McBRIDE, Secretary
847 Thorn Street, Sewickley, Pa.

NOW
If you've anything to give
That another's joy may live,
Give it!

NEW APPOINTEES ANNOUNCED

The Women's Board takes pleasure in announcing the appointment of the following young women for service overseas. They come well prepared for their tasks, and with an enthusiasm for the new work to which they go. They have each one heard the Call To Service and have answered by offering their talents to the Lord's work in a foreign land.

Miss ELEANOR L. GERSIEK

Miss EUNICE McCONKEY

Mrs. PEARL M. YECKEL

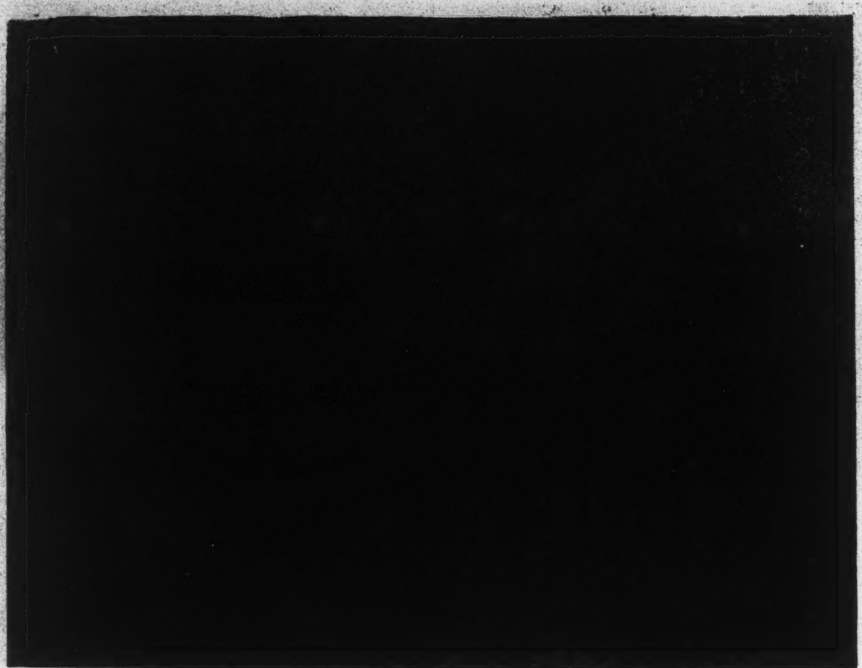
MISS ELEANOR GERSIEK of the Elmont, N. Y. United Presbyterian Church has received a career appointment to Egypt. Miss Gersiek will graduate in June 1955 from Providence-Barrington Bible College, Providence, R. I., majoring in Missions and Bible, and will receive her B.A. degree at graduation. She has had experience in city missions and in Vacation Bible Schools. Miss Gersiek comes from a family which is very active in the Church, her father is clerk of the session of Elmont Church and her mother is active in Bible School and women's work. We welcome her to our missionary family in Egypt.

MISS EUNICE McCONKEY, R.N. of the Coraopolis United Presbyterian Church has been appointed to short-term service in our hospital at Tanta, Egypt. After graduation from High School she studied in the Montefiore Hospital School of Nursing, Pittsburgh, Pa. Miss McConkey has always been an active member of the Church, Young People's societies and Missionary Society, was a caravaner for two years and a counsellor at Camp Fairfield for three years. Her missionary purpose is to "spread the name of Jesus and His love through nursing, with God's help."

MRS. PEARL M. YECKEL, R.N. of the Elfinwild United Presbyterian Church, Mt. Royal Blvd., Glenshaw, Pa. will serve as a short-term nurse in Tanta Hospital, Egypt. Mrs. Yeckel graduated from Shaler Township High School in the commercial course and served as clerk and later as head of Accounts Payable for the company, until her marriage. After four years of happy married life and devoted service in the Church together, her husband was suddenly called to his Heavenly Home. After prayer for guidance, she also trained at Montefiore Hospital. Since graduation Mrs. Yeckel has been active in Public Health Nursing.

ON THE IBIS AND IN VILLAGES

A carriage at the door! This announcement surprised us, but it was true, there was Miss Marjorie Dye who had come to escort us! These carriages are open affairs, and the driver sits in front on a high seat, plying a whip to a slow-gaited horse, it's a kind of taxi service. But it took us to the place where the *Ibis* was moored on the Nile River at Minia. After walking on a gang plank to the boat, we stood on the deck; it was like another dream come true.



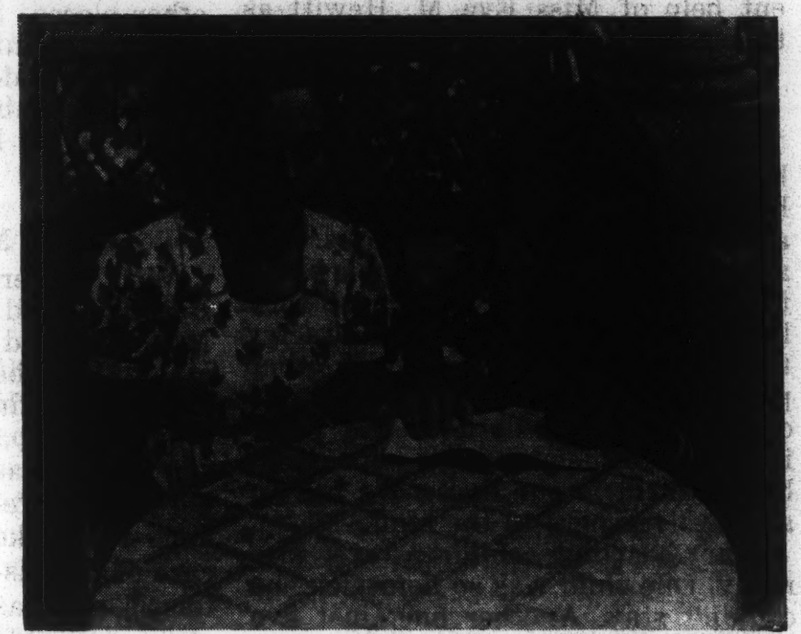
THE IBIS

This boat has three bedrooms in a row from a narrow hall; each room has running river water in a small lavatory, a bed, shelves, books, window, chair and clothes rod with hangers. Next in the row was the living-dining room with table and chairs, built-in china closet and desk-table. Then the bathroom, and the kitchen with small stoves on which the men cook and do a fine job, too. The upper deck has tables and chairs for resting and out-door meals. It was lovely to sit on the deck and see the sail boats, fishing boats, and barges hauling grain, cotton and other products going up and down on the beautiful Nile River.

That afternoon we were off to see some villages. We drove to Hirz, about 30 miles south of Minia, the village where the pilot literacy campaign was successfully held. Here we visited the pastor, Rev. Minis Abd al Nur, his wife Nadia and little daughter Fifi. After a short visit seeing the literature provided, and the usual tea, we went to the homes of some new literates, heard some read, all were eager to do it. We passed Diab, a village now being taught by the Hirz Church where about sixty are reading, some in primer, in reader, and in the Bible. How their faces shone when they were able to read to us, the precious books were taken from a shelf or box in the humble home and proved to be "a talking book." In the village of Gawir, we attended a certificate-giving conducted by Rev. Minis, where those who finished the whole reading course either "The Life of Christ" (12 booklets) or "The Four Friends of Egypt," (4 books) which are Health and Sanitation, Education, Economic Security and Good Character, were given their certificates. The eighty-three who finished the whole course were reading follow-up literature and the Bible. The

women were reading "The Kingdom of Heaven," written by Miss May Hogg. There were about 194 certificates given out, and as Rev. Mr. Minis handed the certificate to me, I passed it to the one who had earned it, and said in very uncertain Arabic: "Mabrook", meaning congratulations. The church was full, men were seated on benches on the one side on the floor on mats. There was much excitement as the names were called, and men, women and children came to the pulpit. The acting mayor of the town was there and was greatly excited and pleased over the achievements of the people as expressed by the certificates.

As we passed along the narrow village streets, women would call to the ladies and invite them into their humble homes. Miss Finney, Miss Dye and Miss Helana are greatly loved in these communities for the work they have done among these people and the advantages that have come to them through these campaigns for literacy and better living.



LEARNING TO READ

ITEMS OF INTEREST

Miss Saneya Shafik has passed her State Board examinations with honors. She will start some post-graduate work next semester. Miss Shafik has been at Garfield Memorial Hospital, Washington, D.C. for the past year and a half. We congratulate her and wish her further success in her study. The staff at Tanta Hospital in Egypt will welcome her return, and profit by her added efficiency because of her study in America.

Miss Saneya Shafik

Miss Eva M. Hewitt who was injured in the accident near Sialkot, Punjab writes that "God has wonderfully undertaken and healed the wounds and given the courage to get started again." She says: "For next year beginning April 1955 we have not a solitary high school teacher in view. Please do pray for us in this and ask others to help, too. Truly it is a matter for the Lord to make clear. It points up our depressing scarcity of well-trained high school teachers.

Congratulations are in order for Miss Edith Williams, who beginning April 1955, will be Principal, Manager and Head Mistress of Sialkot Girls' Boarding School. This is a great honor for her and a great responsibility. Much prayer is needed for her, as she assumes this added work; that God will keep her physically strong, mentally alert and constantly dependent on His guidance is our New Year's wish for her in this new capacity. *See photo,* p. 397)

Miss Williams will have the efficient help of Miss Eva M. Hewitt as treasurer and adviser.

FAYOUM GIRLS' SCHOOL

This year finds our school with the largest enrollment it has had in its history. We don't know where to put all the children who come to us. We appreciate the reason the people bring their girls to us. It is because they know they will receive the character training they do not receive in other places. We trust that these girls will come to love the Lord as the Word is taught to them and, we hope, lived before them in our lives. We had to add two teachers to the staff.

Our boarding children are also many. One child was so homesick she couldn't stay. Another one, just five years old, is very sweet, but when her mother calls her up, she can't keep from crying and her mother has to assure her over and over that Daddy will call for her on Friday. Our children go home each week-end as their villages are not too far distant. This gives us a chance to rest a bit as they are a handful even if they are sweet. I expect that many mothers would wish they could have a vacation from their children as easily. Pray that our daily contact with these girls may bring them to a real knowledge and love of the Lord.

R. T. S.

LYDIA MATTA VISITS US

We have a growing group of young women at the church. The group here has been functioning for several years, but this year it has had a new burst of enthusiasm which we trust will carry it on to do greater and better work. Miss Lydia Matta, who is the leader of the Young Women's work for the whole church, came to us and helped us as we started the new year. Miss Lydia is a real consecrated Christian and her work has been greatly blessed in Cairo and other places. She has had signal success in training young women for Christian leadership. Do pray for her as she goes about, that the Lord will greatly bless her and her work.

Rachel Tracy Seiver

MISS MARY E. COIE

With sincere regret the Women's Board agreed to the retirement of Miss Coie, and she returned to America on December 10, 1954. Her sister has been confined to the hospital with a broken hip, and Miss Mary considered it was her duty to return to take care of her sister as soon as she was able to leave the hospital.

Miss Mary E. Coie

It will be difficult to think about the Bible women's work in the North Sudan without her, for the Coie sisters have been so active and faithful in the work for many years. Miss Mary Coie went to the Mission in 1919 and after language study she served in both school and evangelistic work in Khartoum North, Wadi Halfa, Omdurman and in Wad Medani, where she last served for about eight years. She will be greatly missed.

(*Short-term Directory*, p. 445)

Literature Department

MRS. JAMES T. VORHIS, Secretary,
209 Ninth St., Pittsburgh 22, Pa.

NOW
If you've a truth that you can teach
That a needy soul may reach,
Teach it!

PROJECTS FOR YOUR SOCIETY

Societies frequently write for suggestions as to projects they might undertake. Do not overlook the many opportunities for service right in your own congregation.

1. Call on newcomers in your community, tell them about your church and society and invite them to attend. Arrange to take them to meetings and services and see that they feel welcome and at home.

2. Call on shut-ins and take them copies of *Missionary Horizons* or a booklet or leaflet telling of our mission work. (See *Catalog of Supplies* for suggestions.)

3. Provide leadership for a Junior and a Teen-Age Society. How can we expect the church of the future to be missionary-minded if we are not willing to help train the children and youth of today?

4. Sponsor a School of Missions if your congregation does not have one. Consult your pastor and write for available material on the subject chosen for study. **Missionary Education in Your Church* (cloth $1.75; paper $1.25) will give you ideas on methods.

5. Sponsor a missionary movie, slides, or film-strips. Write to the Audio-Visual Aids Department for a list of available films.

6. Help your young people put on a missionary play or pageant. (See pp. 5, 11 in *Catalog*.)

7. Plan a party with a missionary theme for children, women or for whole congregation. The **Fun and Festival* books will give you many ideas. They are available on Africa; China; India, Pakistan and Ceylon; Japan; the Other Americas; among America's Peoples (U.S.A.) Ea. 50¢.

8. Buy for the use of your church and its organizations the set of two maps of our United Presbyterian mission fields. These maps are in color, good size (Egypt-Sudan-Ethiopia, 22"x24"), and have cloth backs to make them durable. Each map is $1.25 or $2.00 for the set. Every church should own them.

9. Does your Junior Society need to be pepped up? Possibly your Junior leader needs some helps. Does she have these books? **Friends with all the World* (cloth $2.75; paper $1.50) deals with the missionary education of children; **Here's How and When* (cloth $2.75; paper $1.50)—creative activities; **The Whole World Singing* (cloth $2.75; paper $1.50)—songs from 40 countries; **Children's Games from Many Lands* (cloth $2.00; paper $1.50) **The Missionary Story Hour* (cloth $2.00; paper $1.50; **More Missionary Stories to Tell* (paper 75¢) One or two books bought each year will soon build up a good Junior library.

10. Help your Teen-Age Society buy Reading Course books (see list in November and December issues of *Horizons*) or give your Youth Group a copy of **Careers for You* by Erma and Paul Ferrari (cloth $2.00).

11. Establish a church library by placing Reading Course books at the disposal of church members after your society has completed the year's course.

12. Supply missionary leaflets for your tract-rack or to place on a table near the church door. See *Catalog* for suggestions.

* * *

If you want a project for some American mission field send for the leaflet *American Mission Needs*. You will find needs listed with the addresses of the persons to whom articles are to be sent.

*Order from the United Presbyterian Bookstore. All other material should be ordered from the Literature Department.

Temperance & Reform

MRS. W. J. H. McKNIGHT, Secretary,
36 Iroquois Drive, Pittsburgh 28, Pa.

NOW
If you've a mission to begin
That will turn the world from sin,
Begin it!

PRECEPT AND EXAMPLE

Many times in public speaking and private conversation we have stressed the vital importance of parental training and example in relation to this whole problem of the use of beverage alcohol.

In the survey of drinking in colleges and the more recent and widely publicized survey of drinking among high school students in Nassau County, N. Y., in which it was revealed that 90% of the high school youth in that county were doing some drinking, two facts stand out: first "As papa and mama go, so go Junior and Junior Miss"; second, that the pattern is set before the young people reach college.

We are of the opinion that one of the greatest challenges facing the church today is the establishment of families where this kind of thing cannot happen.

The rewarding result of good parental training and example is evidenced in the following excerpt from a letter to Mrs. Alma Acklin from her son, Jack, who was stationed at an Air Force Base at the time it was written. The Acklins are members of our Emsworth, Pa., church and we asked special permission to use this quotation:

"I'm surprised at you, Mother, telling me that you hope and pray that I'll keep my head about drinking. Don't you think that the training you gave me, the example you set, and the convictions in my own heart and mind have made me despise the very thought of drinking? Mother, as long as I live, you can rest assured that I'll *never, never* touch a drop of alcohol. I don't thin' I'll ever smoke either, because it has all bad aspects and no good ones—it damages your body, soul, and pocketbook, so I cannot see why I'll ever want to smoke either."

Would that all our young people were as strong in their convictions.

LEAFLETS (free)

We Have The Facts — Let's Use Them by Roy L. Smith (small single sheet.) Fine for general use. Very much to the point, can be read in two minutes, yet contains a wealth of information.

Abstinence Is Good Sense! Ten brief reasons in response to the question "Why don't you drink?" are given on one side of a small single sheet. The other side is headed *The Need For Alcohol Education* and was written by Dr. Andrew C. Ivy, noted scientist. Striking little story to use for a good illustration.

The Real Point at Issue (on one side of small single sheet) *Moderation is Not the Answer* (on other side). Both deal with the significance and danger of the "social drink".

The Baby Rattlesnake by Dr. George W. Crane. Small folder in red and white which sets forth a striking analogy using a true news story as basis. Sould be widely distributed.

Scriptures The "Wets" Use by Roy S. Holloman. An attractive folder giving a sane and easily understood interpretation of three scripture passages most often quoted by those who try to justify the use of alcohol.

Small 2x3½ *card* reading thus:

SORRY
I came into your place of business to make a purchase. BUT—I find that you sell alcoholic beverages. Whether you sell such beverages is your business. Whether I patronize such a place is my business. I choose NOT to patronize ANY place that sells alcoholic beverages.

These can be used in a "Buy Dry" campaign as mentioned in the Handbook. *Education for Sobriety,* p. 7.

NOTE—to Temperance Secretaries of women's and teen-age societies: If you have not received your copy of the handbook, write your Presbyterial Secretary — sufficient copies were sent last fall to each Presbyterial Secretary to be relayed to every society in her presbyterial.

Tributes

Mrs. Elizabeth Turnchek

In loving memory of Mrs. Elizabeth Turnchek, a member of the Women's Missionary Society of the Irwin U. P. Church. To her husband and loved ones we extend our sincere sympathy. We are thankful for her faithful devotion to the church and its many activities. We shall all miss her at the meetings of our society.

Committee
Mrs. Thomas Judge
Mrs. Edward Exton
Mrs. Roy Sensenich

Miss Mabel Weitzel

The Emma Dean Anderson Missionary Society of the Knoxville U. P. Church wishes to pay loving tribute to the memory of Miss Mabel Weitzel who suddenly passed to her heavenly home, Jan. 2, 1955. She was a charter member of the society. She served as Young Women's and Junior Secretary, also for four years as recording secretary of Monongahela Presbyterial.

She was a loyal member of her church and held many offices to which she gave faithful and devoted service. She was an efficient and beloved teacher in the Sabbath School and endeared herself to all who knew her. She received a State citation for having completed fifty years as a teacher.

Our heartfelt sympathy is extended to her sister Eva and to her many nieces and nephews.

"Not now but in the coming years
It may be in the better land
We'll read the meaning of these tears
And then, yes, then we'll understand.

The Committee

Mrs. Olive Dunn

The Women's Missionary Society of the Tilden United Presbyterian Church desire to pay a loving tribute to the memory of Mrs. Olive Dunn who was called to her heavenly home Dec. 14, 1954.

We gratefully remember her devoted service to our church and community.

The beauty of a Christ-like life was shown in her patience, thoughtfulness and understanding of others.

She was a life member of the Women's Missionary Society, a Sabbath School teacher for 50 years, and a member of the W.C.T.U.

Her greatest desire was to serve her Lord in all contacts through life. We extend our sincere sympathy to her loved ones.

The Committee
Mrs. Verne Wortman
Mrs. Walter Henderson
Mrs. Albert Anderson

Mrs. Rebecca Smith

The Women's Missionary Society of the First United Presbyterian Church, Cambridge, Mass., wish to pay loving tribute to a loyal and faithful member, Mrs. Rebecca Smith. "Grannie," as she was affectionately called by all her friends, was called to her heavenly home on October 26, 1954. She was a faithful member and tireless worker for many years, and was always happy when she could be in the Lord's house. Although a great sufferer at times, her faith and courage were a challenge to us all. We miss her cheery smile, and our sympathy goes out to her devoted family. May they be comforted by these words:

"Earth hath no sorrow
that Heaven cannot heal."

Mrs. Daniel Anderson

Mrs. Vida Spriggs

The Women's Missionary Society of Tranquility-Seaman wish to pay tribute to Mrs. Vida Spriggs who was called home, Aug. 4, 1954. Her faithfulness to her church was ever an inspiration and we extend to her loved ones our sincere sympathy.

"Your memory is our keepsake
With that we'll never part—
God has you in his keeping
We have you in our hearts.

Committee: Mrs. Edna Duncan
Mrs. Alice Gaston, Mrs. Lucia Grooms

Mrs. Madge Rannell
Mrs. Minnie Root
Mrs. Anna Saylor

The Women's Missionary Society of the First Church, Akron, Ohio, takes this opportunity to pay loving tribute to the memory of the departed members of its society, who passed to their heavenly home in the year of 1954: Mrs. Madge Rannell, Mrs. Minnie Root, charter members, and Mrs. Anna Saylor.

Mrs. W. B. Jamison

The Kings Daughters Missionary Society and Sabbath School class of the Grove City, Pa., United Presbyterian Church wish to pay tribute to the memory of Mrs. W. B. Jamison, who passed to her heavenly home on October 18, 1954.

She was an active and faithful member of both organizations and a Life Member of the WGMS.

Her loyal service and jovial disposition shall continue to be an inspiration to all who knew her. We extend to her loved ones our sincerest sympathy.

Committee

Mrs. Bessie Lantis

The Women's Missionary Society of Newton, Kansas wishes to pay tribute to the memory of Mrs. Bessie Lantis as one who loved and served her Lord by faithful Christian living. Her abiding faith in God even in the months of trying affliction, is an inspiration to all who knew her.

To her children and loved ones we extend our sincere sympathy, commending them to Him who had guided her through the years.

Committee

Mrs. Josephine Osler

The Women's Missionary Society of the First United Presbyterian church of Wichita, Kansas, wishes to pay tribute to the memory of Mrs. Josephine Osler.

She joined the church in its early years and both her musical ability and leadership in the women's work were greatly needed and appreciated.

She continued to be regular in her attendance at the meetings of this society as long as her health permitted.

Her fine Christian character and faithful witness remain a cherished memory.

Committee.

Mrs. Olive B. Thompson

The Women's Missionary Society of the Shenango U. P. Church wishes to pay loving tribute to the memory of Mrs. Olive B. Thompson who was called to her reward November 11, 1954. She was a woman of sterling character, quiet and unassuming, always interested in the Church and Missionary Society, of which she was a faithful member. These she attended regularly as long as her health continued. The influence of her devout Christian character will be an inspiration to all who knew her.

We wish to extend to her family our deepest sympathy and commend them to Him whom she loved and served so faithfully.

Mrs. Jas. M. Blackwood
Mrs. Nathaniel Nesbit
Mrs. A. A. McKee

Mrs. Maude L. Nichols

The Women's Missionary Society of the United Presbyterian Church of Pittsburg, Kansas, pays loving tribute to the memory of Mrs. Maude L. Nichols.

She was a life member for many years and gave twenty-nine years of diligent service as treasurer, first in the local society and later in the Presbyterial, resigning because of ill health.

Her quiet unassuming manner, her keen sense of humor, and loving disposition endeared her to all.

Mrs. C. A. Eakins
Mrs. L. M. Gibson
Mrs. F. A. Jones

Mrs. Bruce Pool

Once more The Women's Missionary Society has lost a loved member and friend. With sadness for our loss and with gratitude for her life among us, The Women's Missionary Society of West Newton, Pennsylvania records the death of Mrs. Martha Woodward Pool on Oct. 6, 1954.

To her family and loved ones is extended deep sympathy. "Blessed is everyone that feareth the Lord; that walketh in His ways."

Mrs. Pool's devout life as a loving wife, a devoted mother and grandmother, a loyal church member, and a steadfast friend was exemplary. To know her was to feel the challenge of a worthwhile guide. We cherish her good works, and are comforted in the knowledge, that they shall be continued by her husband, children and grandchildren.

Committee

Mrs. Martha Kendall Black

The Queen Esther Missionary Society of the Cove U. P. Church of McConnellsburg wishes to pay loving tribute to the memory of Mrs. Martha Kendall Black who was called to her heavenly home March 18, 1954.

A loyal Christian, she gave readily of her time, talent and strength to the Church, Sabbath School and Missionary Society.

She was a Life Member of the WGMS and a sincere and faithful member of our society.

Alhough her life was short her fine influence helped mold many lives as she had been an earnest teacher of the Primary Sabbath School for a number of years.

We shall always cherish her memory, and to her husband, her two small sons, her parents and sister we extend our deepest sympathy.

The Committee

Mrs. Anne Hagerty

The W.M.S. of the Reed Memorial U.P. Church, Lyndhurst, N.J., wishes to pay loving tribute to the memory of Mrs. Anne Hagerty who passed to her heavenly home December 27, 1954. She had been in failing health for a long time but we will remember her as sweet and quiet, unassuming in manners, sincere and faithful in service. She was a member of this society more than 25 years and a Life Member of WGMS.

To her daughters who took such loving care of her, we extend our sincere sympathy and commend them to God's loving care.

Elsie A. Nicol
Mae C. Lippincott
Helen C. Miller

Miss Isabel Craig

The Women's Missionary Society of Hanover U. P. Church, Clinton, Pa., R.D. 1, wishes to pay a tribute of love to the memory of Miss Isabel Craig who was called to her heavenly home June 1, 1954. She was a faithful member and attended the church she loved to the end. To her mother and brother we extend our heartfelt sympathy.

Committee

Mrs. Maude Gill

The King's Daughters Missionary Society and Sabbath School class of the Grove City United Presbyterian Church wish to pay loving tribute to the memory of Mrs. Maude Gill who was called to her heavenly home on Dec. 19, 1954.

She was a life member of the WGMS, and when health permitted was active in all church work. Her cheerful smile and kind disposition endeared her to all who knew her.

We shall always cherish her memory and extend our deepest sympathy to her loved ones.

The Committee

Miss Eletha Philpott

Once more the members of the King's Daughters Missionary Society and Sabbath School class of the Grove City United Presbyterian Church have lost a loved member and friend, Miss Eletha Philpott, who passed away on Dec. 19, 1954. She was a life member of the WGMS, and for many years was a teacher in the public schools and in the Primary department of the Church School.

She was always conscientious in her duty, and her influence will live on in the hearts and lives of those among whom she worked.

We are thankful for her fine Christian life and her faithful devotion to the church.

To her sister and nephews we extend our heartfelt sympathy.

The Committee

Mrs. Edith Huston

The Women's Missionary Society of Calcutta U. P. Church wishes to pay loving tribute to one of its most faithful members, Mrs. Edith Huston, who was called to be with her Master. She was a life member and a very faithful servant of the Lord.

She was active in mission work all her life until illness prevented her from taking part. To her husband and three sons and their families we extend deepest sympathy.

The Society

Mrs. Thomas Stevens

The Women's Missionary Society of Hanover U. P. Church, Clinton, Pa., R. D. 1, wishes to extend their sympathy to the husband and children of Mrs. Thomas Stevens who passed to her heavenly home on Sept. 15, 1954.

Though unable to attend many meetings after coming to our community she was always interested and did what she could to the best of her ability for our Missionary Society.

Committee

Mrs. Fred Fender

The members of the Mary B. Philips Missionary Society of the Bloomington United Presbyterian Church wish to pay a tribute of love to the memory of Mrs. Fred Fender, who was called to her heavenly home December 20, 1954.

She was devoted to her church and gave unreservedly of her time and strength, always ready and willing to do her part wherever needed. She was deeply interested in all missionary work of the church, serving in various offices of our church society as long as her health permitted. Her Christian life, filled with unselfishness and love for others remains a cherished memory.

To her loved ones we extend our sincere sympathy.

Committee

WGMS SHORT-TERM MISSIONARIES

EGYPT

Miss L. Vernelle Blair, 1952 ..... Cairo
Miss Ruth A. Brooks, R.N., 1953 ..... Assiut
Miss Eloise Crabbe, 1952 ..... Assiut
Miss Lela Dillon, 1954 ..... Assiut
Miss Helen B. Galloway, R.N., 1954 ..... Assiut
Miss Lois A. Giffen, R.N., 1952 ..... Assiut
Miss Emogene A. Golding, R.N., 1952 ..... Tanta
Miss Bessie B. James, 1952 ..... Tanta
Miss Catherine M. Jamieson, 1952 ..... Cairo
Miss Marilyn R. Law, R.N., 1952 ..... Tanta
Miss Sara Jane Nesser, 1951 ..... Tanta
Miss Ruth L. Nolin, 1951 ..... Tanta
Miss Rosemarie Otte, 1952 ..... Cairo
Miss Lois M. Patterson, 1954 ..... Assiut
Miss Carolyn A. Phelps, 1954 ..... Assiut
Miss Ruth Romaine, 1953 ..... Assiut
Mrs. Alma P. Ross, 1953 ..... Tanta
#(Mrs. John C.) Dorothy Miller Spielman, 1954 ..... Cairo
Miss Mary Elizabeth Wilson, R.N., 1952 ..... Tanta

#Two-year term

PUNJAB, PAKISTAN

Miss Marjorie L. Feenstra, R.M. T. ..... Lahore
Miss Helen P. Vos, R.N. ..... Lahore

THE SUDAN

Miss Irene M. Adams, 1954 ..... Khartoum North
Miss Minerva M. Campbell, 1954 ..... Atbara
Miss Martha I. Pollock, 1953 ..... Malakal

ETHIOPIA

Miss Anna H. Ens, 1952 ..... Box 1111, Addis Ababa

UNDER APPOINTMENT

Miss Lois R. Anderson, 1954 ..... 712 Randolph St., N.W., Washington, D.C.
Miss Eunice McConkey, R.N., 1955 ..... 635 Hiland Ave., Coraopolis, Pa.
Mrs. Pearl M. Yeckel, R.N., 1955 ..... 2519 Oakwood Rd., Glenshaw, Pa.

Note: In addressing these short-termers please remember to put "% American Mission" with each foreign address.

AMERICAN MISSIONARIES UNDER THE WOMEN'S GENERAL MISSIONARY SOCIETY

INDIAN MISSIONS

Miss Agnes Ruth Bond.....
.....Wheelock Academy, Millerton, Okla.
Mr. Leslie Smith.....R.D. 1, Stilwell, Okla.
Rev. E. W. Machamer.....Warm Springs, Oregon
Rev. Louis Mitchell.....Tama, Iowa
Mr. E. A. Penney.....R.F.D., Simnasho, Oregon
Rev. F. C. Patterson, Oljato Christian Mission...
.....Kayenta, Arizona
Freight and Express address..Flagstaff, Arizona

MOUNTAIN MISSIONS

FRENCHBURG, KY. SCHOOL

Supt. and Mrs. Arthur Gathman...Frenchburg, Ky.
Mr. Geraldine Galloway, H. S. Prin..Frenchburg, Ky.
Mr. Lester McCauley, Elem. Prin...Frenchburg, Ky.
Mrs. S. O. Linderholm, Secretary..Frenchburg, Ky.
Mrs. Clay Banks.....Frenchburg, Ky.
Mrs. Irene Birchfield.....Frenchburg, Ky.
Mrs. Louise Burtner.....Frenchburg, Ky.
Miss Alice Childs.....Frenchburg, Ky.
Miss Francina Dyer.....Frenchburg, Ky.
Mrs. Florence Eiler, Matron.....Frenchburg, Ky.
Miss Alice Hesselink.....Frenchburg, Ky.
Miss Lois Heykoop.....Frenchburg, Ky.
Mrs. Alice Hughes.....Frenchburg, Ky.
Miss Janet Jones.....Frenchburg, Ky.
Mr. S. O. Linderholm.....Frenchburg, Ky.
Miss Alberta McBride.....Frenchburg, Ky.
Miss Esther Marie McDowell.....Frenchburg, Ky.
Miss Joyce Murphy.....Frenchburg, Ky.
Miss Bertha Pecht.....Frenchburg, Ky.
Mr. Robert Randall, Coach.....Frenchburg, Ky.
Mr. Arnold Ross.....Frenchburg, Ky.
Mr. Zenas Spicer.....Frenchburg, Ky.
Mrs. John Teed.....Frenchburg, Ky.
Mr. Adrian Wells.....Frenchburg, Ky.
Mrs. Clinnie Patterson,
Clothes Room Manager.....Frenchburg, Ky.
Mrs. Lela Horn, Dietitian.....Frenchburg, Ky.

JANE COOK HOSPITAL

Miss Glendine Lundquist, R.N.
Supervisor.....Frenchburg, Ky.
Miss Mary Olive Cochran, R.N.....Frenchburg, Ky.
Miss Jeannette Mannix, R.N.....Frenchburg, Ky.
Miss Betty J. Hatton, R.N.....Frenchburg, Ky.
Miss Joan Johnston,
Business Office.....Frenchburg, Ky.
Mrs. Berna Phelps, L.P.N.....Frenchburg, Ky.
Miss Bernice J. Olson, Technician..Frenchburg, Ky.
Mrs. Emma Brooks, Dietitian.....Frenchburg, Ky.

EZEL, KY. SCHOOL

Supt. and Mrs. William A. Heagen.....Ezel, Ky.
Miss Larue Millen, H. S. Prin.....Ezel, Ky.
Miss Wanda Aigner.....Ezel, Ky.
Mr. Glen Helton.....Ezel, Ky.
Mrs. Jean Helton.....Ezel, Ky.
Mrs. Duncan C. Henry.....Ezel, Ky.
Mrs. Mildred Little.....Ezel, Ky.
Mrs. Fred S. (Ann Adair) McGeoch.....Ezel, Ky.
Miss Gladys Millen.....Ezel, Ky.
Mr. Ottis Murphy.....Ezel, Ky.
Mrs. Dorothy Murphy.....Ezel, Ky.
Mrs. Ora Mynhier.....Ezel, Ky.
Miss Elizabeth Newcomb.....Ezel, Ky.
Miss Lois Raub.....Ezel, Ky.
Miss Marilyn Tague.....Ezel, Ky.
Miss Florence Wheeler.....Ezel, Ky.
Mr. J. S. Trimble—Coach.....Ezel, Ky.
Mrs. Eliza Hulick—Clothes Room Mgr....Ezel, Ky.

Boxes sent to Frenchburg by parcel post or motor freight should be addressed to Mr. Arthur Gathman, Frenchburg School, Frenchburg, Ky., and those sent by railroad or express should be addressed to Mr. Arthur Gathman, Frenchburg School, Mt. Sterling, Ky. For Ezel, to Mr. William A. Heagen, Esel School, Ezel, Ky., if by parcel post or motor freight, but to Mr. William A. Heagen, Ezel School, Mt. Sterling, Ky., if sent by railroad freight or express.

CITY AND PRESBYTERIAL

Miss Jean Dickey.....New York Presbytery
....9 Hillsboro, Elmont, L. I., New York, N. Y.
Miss Esther Jones.....Caledonia Presbytery,
.....115 Marjorie Dr., Kenmore, N. Y.
Miss Dorothy Partington.....Westland, Pa.
Mrs. R. G. Russell.....Slovan, Pa.

RETIRED FROM ACTIVE SERVICE

Miss Margaret Beveridge.....
.....U. P. Home, Washington, Ia.
Miss Ruth Courter.....Winfield, Iowa

NEGRO MISSIONS

ARLINGTON INSTITUTE

Supt. and Mrs. K. P. Thomas.....Annemanie, Ala
Mrs. M. C. Pugh.....Annemanie, Ala.
Mrs. Alberta Southall.....Annemanie, Ala.

CAMDEN ACADEMY

Supt. and Mrs. A. C. Peoples.....Camden, Ala.
Mr. Harry W. McKeldin, Ass't. Prin...Camden, Ala.
Miss Joe Dee Atchison.....Camden, Ala.
Miss Ethel M. Allen.....Camden, Ala.
Mr. and Mrs. W. B. Ballard.....Camden, Ala.
Miss Frances J. Boyd (Bible).....Camden, Ala.
Mrs. Gwendolyn Cooke.....Camden, Ala.
Mr. R. V. Cooper.....Camden, Ala.
Mr. H. A. Duncombe.....Camden, Ala.
Mrs. A. E. Freeman.....Camden, Ala.
Mr. Thos. V. McDowell.....Camden, Ala.
Mrs. Elizabeth Parrish.....Camden, Ala.
Miss Geraldine Pettway (Bible).....Camden, Ala.
Mrs. Neola Reese.....Camden, Ala.
Mrs. Mayme L. Smith.....Camden, Ala.
Mrs. Mattie L. Street.....Camden, Ala.
Mr. and Mrs. James L. Tyree.....Camden, Ala.
Miss Lizzie Washington.....Camden, Ala.
Miss Alice B. Whitaker.....Camden, Ala.
Mrs. Cora H. Whorter.....Camden, Ala.
Mrs. E. Johnetta Wilson.....Camden, Ala.
Mrs. B. D. Bridges, Dietitian.....Camden, Ala.
Mrs. Sarah W. Rivers, Matron.....Camden, Ala.
Mrs. Minnie Peoples, Laundress.....Camden, Ala.
Mr. Martin Dees, Maintenance.....Camden, Ala.
Rev. James Reese, Pastor at
Camden and Miller's Ferry.....Camden, Ala.

THYNE INSTITUTE, VIRGINIA

Mrs. Grayce S. Hudley.....Chase City, Va.

JUBILEE HOSPITAL, N. C.

Mrs. Eva J. Adams, R.N., Supt...Henderson, N. C.
Mrs. Allen, R.N.....Henderson, N. C.
Mrs. Barnett, R.N.....Henderson, N. C.
(Four other graduate nurses and
twelve other aides.)

HENDERSON INSTITUTE

Miss Eva Thomas, Bible.....Henderson, N. C.

KNOXVILLE COLLEGE, TENNESSEE

Mrs. Geneva Arnold.....Knoxville, Tenn.
Mrs. Lillian Jenkins.....Knoxville, Tenn.
Mrs. Fern Peoples.....Knoxville, Tenn.
Mrs. Mozelle Robinson.....Knoxville, Tenn.
Miss Mabel Weir.....Knoxville, Tenn.
Mrs. Mildred Wellman, R.N.....Knoxville, Tenn.
Mrs. Marcella Latham.....Knoxville, Tenn.
J. H. Clark, M.D.....Knoxville, Tenn.
Mrs. P. H. Parker,
Church Missionary.....Knoxville, Tenn.

MILLER'S FERRY, ALABAMA

Supt. and Mrs. B. T. Ridgeway..Miller's Ferry, Ala.
Mrs. Fannie P. Donaldson.....Miller's Ferry, Ala.
Miss Olivia Hamilton.....Miller's Ferry, Ala.
Mr. Booker T. Hollinger.....Miller's Ferry, Ala.
Mrs. Annie Jones.....Miller's Ferry, Ala.
Miss Darthular Mangram.....Miller's Ferry, Ala.
Mrs. Izetta McCaskill.....Miller's Ferry, Ala.
Mrs. Annie McDowell.....Miller's Ferry, Ala.
Miss Mildred Mosley.....Miller's Ferry, Ala.
Mr. and Mrs. C. T. Patterson..Miller's Ferry, Ala.
Mrs. Alene Reese (Bible).....Miller's Ferry, Ala.
Miss Dorothy Veasley.....Miller's Ferry, Ala.
Miss Annie Walton.....Miller's Ferry, Ala.
Mr. Otis Woody.....Miller's Ferry, Ala.
Mr. Herman Bridges,
Maintenance.....Miller's Ferry, Ala.

PRAIRIE, ALABAMA

Supt. and Mrs. William T. Peters.....Prairie, Ala.
Mrs. Leola Jackson.....Prairie, Ala.
Miss Vashti Jones.....Prairie, Ala.
Mrs. Juanita Seldon.....Prairie, Ala.
Mrs. Helena Shelby.....Prairie, Ala.
Rev. C. C. Brown, D.D., Pastor at Prairie and
Annemanie.....625 Jeff Davis Ave., Selma, Ala.

RETIRED FROM ACTIVE SERVICE

Mrs. Patsy Kennedy.....
.....717½ Norwood Ave., Toledo, Ohio
Miss Josephine Warren.....% Mrs. P. H. Parker,
Knoxville College, Knoxville, Tenn.
Dr. and Mrs. D. F. White.....
.....825 First Ave., Selma, Ala.
Mrs. N. D. Williams.....Miller's Ferry, Ala.

FOREIGN MISSIONARIES UNDER THE W. G. M. S.

% American Mission should be added to each foreign address

EGYPT

Mrs. Sara E. Baker, 1950 ..... Assiut
Miss Mildred M. Cooke, R.N., 1954 ..... Assiut
Miss Mary Frances Dawson, 1922; 1945 .... Cairo
Miss Marjorie J. Dye, 1951 ..... Cairo
Miss Lois M. Finney, 1953 ..... Cairo
Miss Davida M. Finney, 1915 ..... Cairo
Miss Elsie M. French, 1909 ..... Cairo
Miss Martha C. Glass, 1921 ..... Luxor
Miss Eulalia D. Grether, 1929 ..... Tanta
Miss Alice M. Grimes, 1924 ..... Cairo
Miss Faith E. Hamilton, 1954 ..... Cairo
Miss L. Katherine Jacobsen, 1954 ..... Cairo
Miss Lois D. Kingan, 1926 ..... Benha
Miss Mary L. Markley, 1954 ..... Cairo
Miss Helen J. Martin, 1915 ..... Cairo
Miss Beatrice H. McClellan, 1948 ..... Luxor
Miss Evelyn McFarland, 1919; 1949 ..... Cairo
Miss Sarah B. Meloy, 1923 ..... Cairo
Miss Helen J. Noordewier, 1921 ..... Beni Suef
Miss Frances M. Patton, 1922 ..... Mansura
Miss Martha A. Roy, 1938 ..... Cairo
Mrs. Rachel T. Seiver, 1925 ..... Fayoum
Miss Norma Lee Squires, 1954 ..... Cairo
Miss Inez M. Sutton, 1949 ..... Luxor
Miss Marie F. Tait, 1925; 1948 ..... Assiut
Miss Alberta A. Tedford, R.N., 1947 ..... Tanta
Miss Mary C. Thompson, 1939 ..... Tanta
Miss Mary L. Thompson, 1917 ..... Assiut
Miss Elizabeth M. Wilson, 1932
..... 9 Sharia Massoud, Abbassia, Cairo
Miss Laura B. Wright, 1921 ..... Minia

On Furlough

Miss Helen R. Brownlee, R.N., 1931
..... % Mrs. T. H. Bruce, 2824 Moraine Ave., Dayton 6, O.
Mrs. Ada A. Dunlap, 1926
..... 155 Beechwood Rd., New Wilmington, Pa.
Miss Venna R. Patterson, 1924
..... 923 6th St., N., Nampa, Idaho
Miss Helen M. Walker, 1930
..... 299 W. Second Ave., Columbus 1, Ohio
Miss Margaret A. Work, 1924**
..... E. Platte Ave., Fort Morgan, Colo.

PUNJAB, PAKISTAN

Miss M. Marie Allison, 1952 ..... Sialkot City
Miss Ruth I. Ardrey, 1924 ..... Lahore
Miss Margaret E. Ballantyne, 1941 .... Sangla Hill
Miss R. Jean Black, 1921 ..... Pasrur
Miss Frances E. Brown, 1927; 1937 ..... Lyallpur
Miss Theresa I. Brownlee, 1922 ..... Sialkot City
Miss Audrey C. Campbell, 1953 ..... Rawalpindi
Miss Florence M. Carithers, R.N., 1953 .. Sialkot City
Miss Marie E. Cash, R.N., 1926 ..... Pasrur
Miss M. Evelyn Cathcart, 1925 ..... Sialkot City
Miss Margaret J. Fehlman, 1913 ..... Rawalpindi
Miss Evva P. Hartig, R.N.A., 1924 ..... Jhelum
Miss Eva M. Hewitt, 1930 ..... Sialkot City
Miss Alice G. Hill, 1938 ..... Sargodha
Miss Reba C. Hunsberger, M.D., 1921 ..... Taxila
Miss Mary H. Lentz, R.N., 1950 ..... Taxila
Miss Barbara A. Lewis, 1953
..... Kinnaird College, Lahore
Miss M. Frances Lincoln, R.N., 1920 .. Sargodha
Miss Laura R. MacLachlan, 1938 ..... Sheikhupura
Miss Marian T. Peterson, 1930 ..... Gujranwala
Miss Gene A. Purdy, 1954 ..... Sialkot City
Miss Louise E. Scott, 1916 ..... Gujranwala
Miss Elizabeth H. Turner, R.N., 1947 . Sialkot City
Miss Helen V. Weede, 1928 ..... Campbellpur
Miss Josephine L. White, 1951 ..... Sialkot City

On Furlough

Miss Edith M. Drake, 1947
..... 333 Orchard St., New Wilmington, Pa.
Miss Evelyn M. Mckelvey, R.N., 1937
Frenchburg K
Miss Margaret L. Murdoch, 1924 ..... Salem, N. Y.
Miss Laura Reynolds, 1924
..... 320 Bennett Rd., Buffalo 25, N. Y.

PUNJAB, INDIA

Miss S. Jane Lamont, 1928 ..... Pathankot
Miss Dorothy M. Neff, 1952 ..... Pathankot
Miss Willa M. Ramsey, 1921 ..... Pathankot
Miss Vivian L. Trimble, 1921 ..... Pathankot

ON FURLOUGH

Miss Vida J. Graham, 1922 .... % Larmour Graham,
..... 323 Caversham Rd., Bryn Mawr, Pa.

THE SUDAN

Miss Mary Anna Bode, 1952 ..... Omdurman
Miss Una Coie, 1918 ..... Gedaref
Miss Beverly J. Day, 1953 ..... Omdurman
Miss Mary V. Ewing, R.N., 1940 ..... Doleib Hill
Miss Marian I. Farquhar, 1945 ..... Nasir
Miss Rosaltha Kenagy, 1950 ..... Khartoum North
Miss Aleta J. Matthews, 1946
..... Box 84, Khartoum North
Miss Mary Jane McKnight, 1922 ..... Atbara
Miss Dorothy L. Rankin, 1946 ..... Doleib Hill
Miss Mary K. Smith, M.D., 1944 ..... Nasir
Miss M. Evelyn Stewart, 1952 ..... Omdurman
Miss Helena G. Tetley, 1951 ..... Doleib Hill
Miss Frances Turk, R.N., 1921
..... P. O. Box 155, El Obeid
Miss Eleanor C. Vandevort, 1949
..... Ler via Adok, U.N.P., White Nile Mail Service
Miss Ruth E. Wilson, 1951 ..... Omdurman

On Furlough

Miss Marguerite M. McClellan, 1926
..... 401 W. Chelten Ave., Philadelphia 44, Pa.
Miss E. Verna Pillow, 1930
..... 428 N. 16th St., San Jose, Calif

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920 ..... Gore
Miss Isabel Blair, 1922 ..... Sayo
Miss Eileen Halewood, R.N., 1947 ..... Maji
Miss Norma H. Knieriemen, R.N., 1951 ..... Sayo
Miss Martha A. Maxwell, R.N., 1951 ..... Sayo
Miss Ruth E. McCreery, 1950 ..... Sayo
Miss Hazel J. McGeary, 1946 ..... Maji
Miss Ruth M. Nichol, 1938 ..... Addis Ababa
Mrs. A. W. Pollock, R.N., 1942 ..... Ghimeera
Mrs. Ruth L. Walker, 1923 ..... Addis Ababa
Miss Joan E. Yilek, 1948 ..... Addis Ababa
Send all Ethiopia mail to Box 1111, Addis Ababa.

On Furlough

Miss Marjorie Faught, R.N., 1938**
578 Sheffield Drive, Springfield, Delaware Co., Pa.
Miss Mary Nell Harper, R.N., 1948
..... 2718 Pine St., Everett, Wash.
Miss Marguerite M. Lienard, 1948
..... 18951—40th Pl., N.E., Seattle 55, Wash.

UNDER APPOINTMENT

Miss Eleanor L. Gersiek, 1955
..... 84 Holland Ave., Elmont, N. Y.

RETIRED FROM ACTIVE SERVICE

EGYPT

Miss Ella M. Barnes, 1911
... United Presbyterian Home, Washington, Iowa
Miss Leota Cabeen, 1909
..... 1214 5th Ave., St. Joseph, Mo.
Mrs. Mary K. Coventry, 1908; 1918
..... 1116 East 7th, Newton, Kansas
Miss Minnehaha Finney, 1894
..... 121 North 7th St., Sterling, Kansas
Miss Rena L. Hogg, 1899 ..... Assiut, Egypt
Miss Lucy Lightowler, 1921
..... 5528 Wayne Ave., Philadelphia 44, Pa.
Miss Dora B. Mason, 1918
.. % U.P. Home for Children, R.D. 1, Mars, Pa.
Miss Carol E. McMillan, 1906
..... 1203 E. Washington St., Washington, Ia.
Miss Marion A. Paden, 1902
..... 1444 Indiana Ave., Connersville, Ind.
Miss M. Stella Robertson, 1922
..... Five Shoregate, Crail, Fife, Scotland
Mrs. Jane Smith Simpson, 1922
..... 228 E. Main St., Ligonier, Pa.
Miss Nellie C. Smith, 1911
..... 102 W. Poplar St., Grove City, Pa.
Miss Laura B. Walker, 1904
..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Ethel L. Weed, 1919
.. % Mrs. McCallister, 315 Fourth St., Carmi, Ill.
Miss Ida Whiteside, 1913; 1935
..... 25 Prospect St., Greenwich, N. Y.
Miss Ruth M. Williamson 1924; 1944
..... 505 S. Main St., Greensburg, Pa.
Miss Esther W. Wilson, 1919
..... % Mrs. John McCain, 322 Bridge St., West Bridgewater, Pa.

PAKISTAN-INDIA

Miss Hazel Bennett, 1908
..... 754—22nd St., San Diego 2, Calif.
Miss M. Lois Boyd, 1918 ... % Mrs. John Smiley.
311 N. St. Louis St., Sparta, Ill.
Miss Mary J. Campbell, 1884
..... Box 992, Santa Ana, California
Miss Betsy Fleming, 1913
..... 6549 Emerald Ave., Chicago 21, Ill.
Miss Kate A. Hill, 1896 ..... Eldora, Iowa
Miss Flora Jameson, 1903
..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Mary Kyle, 1904
..... 425 N. Galloway St., Xenia, Ohio
Miss Mary E. Logan, 1891
..... 325 W. 7th St., Rushville, Indiana
Miss Lillian A. McConnell, 1902
..... 306 Penn Ave., Pittsburgh 21, Pa.
Miss Georga Wengert, 1919 ..... Lebo, Kansas

THE SUDAN

Miss Mary E. Coie, 1919
..... 308 W. Garfield St., Clarinda, Iowa
Miss Elsie E. Grove, 1912
..... 21 Caroline Ave., Poughkeepsie, N. Y.
Miss Ray Huffman, R.N., 1924
..... 3210 Olive St., Kansas City, Mo.
Miss Aulora R. McIntyre, 1911; 1919
..... 1203 E. Washington St., Washington Iowa

**Leave of absence for family reasons.

(Note: All short-termers are listed in the Foreign Department.)

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% American Mission should be added to each foreign address

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*Rev. and Mrs. George E. Morrison ..... Luxor
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Rev. and Mrs. Bernard E. Quick ..... Cairo
Dr. and Mrs. Walter J. Skellie ..... Assiut
Dr. and Mrs. John A. Thompson ..... Cairo
Mr. and Mrs. Robert M. Turnbull ..... Assiut
Rev. and Mrs. C. B. Watkins ..... Assiut

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Mrs. H. A. McGeoch .....
..... Lakeside Ave., New Concord, Ohio

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Dr. and Mrs. J. Morgan McKelvey ..... Gurdaspur

PUNJAB, PAKISTAN

Rev. and Mrs. Joseph C. Alter ..... Sialkot
Dr. and Mrs. J. D. Brown ..... Gujranwala
Dr. and Mrs. W. C. Christy ..... Gujranwala
Dr. and Mrs. E. V. Clements ..... Pasrur
Dr. and Mrs. J. B. Cummings ..... Rawalpindi
Rev. and Mrs. Robert A. Foster ..... Sialkot
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Dr. and Mrs. Hugh M. Milne ..... Qila Sheikhupura
Rev. and Mrs. Paul Pulliam ..... Sialkot
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Dr. and Mrs. Harris J. Stewart ..... Gujranwala
Dr. and Mrs. R. R. Stewart ..... Rawalpindi
Rev. and Mrs. Wm. Sutherland ..... Taxila
Dr. and Mrs. Robert F. Tebbe ..... Rawalpindi
Dr. and Mrs. John Vroon ..... Sialkot
*Rev. and Mrs. John W. Wilder ..... Rawalpindi

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..... 304 Adams St., Milton, Mass.
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Dr. and Mrs. Orval L. Hamm ..... Gardner, Kansas
Mr. and Mrs. Irvin G. Lotze .....
..... 2918 Regent St. Berkeley 5, Calif.
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..... 732 N. El Molino Ave., Pasadena 6, Calif.
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..... 1010 W. 1st St., Topeka, Kansas

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Rev. and Mrs. W. B. Adair ..... Obel, via Malakal
Dr. and Mrs. J. Lowrie Anderson ..... Malakal
Rev. and Mrs. W. B. Anderson ..... Malakal
#Mr. and Mrs. Paul E. Arnold ..... Akobo, via Malakal
#Rev and Mrs.C. Lee Crandall, Akobo, via Malakal
Rev. and Mrs. James R. Deemer ..... Omdurman
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#Rev. and Mrs. Paul E. Hofstetter ..... Omdurman
Mr. and Mrs. Charles Jordan ..... Akobo, via Malakal
Rev. and Mrs. S. Robb McLaughlin .....
..... Atar, via Malakal
Rev. and Mrs. Robert H. Meloy ..... Omdurman
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Dr. and Mrs. R. F. Shields ..... Khartoum
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..... Akobo, via Malakal
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Mr. and Mrs. E. Alan Webb ..... Atar, via Malakal
Mr. and Mrs. Alexander C. Wilson ..... Malakal
Rev. and Mrs. W. S. Wilson .....
..... Doleib Hill, via Malakal

*Associate. #Reformed Church in America.

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Rev. and Mrs. Kenneth Rasmussen .....
..... 4476 Highridge Ave., Pittsburgh 14, Pa.
Rev. and Mrs. A. Mac Roy .....
..... 1 E. High St., New Concord, Ohio

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Rev. and Mrs. Milton C. Fisher ..... Addis Ababa
Rev. and Mrs. C. M. Haspels .....
(Ghimeera(address: Addis Ababa
Dr. and Mrs. W. D. McClure ..... Gambeila, Sudan
Mr. and Mrs. Fred Russell ..... Addis Ababa
Rev. and Mrs. Murray Russell .....
(Gorei) address: Addis Ababa
Mr. and Mrs. Phil R. West ..... Addis Ababa

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..... 1 Via Tito Minniti, Asmara, Eritrea

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.... 155 Beechwood Road, New Wilmington, Pa.
Dr. and Mrs. Dalton Galloway .....
..... 2205 Audley Ave., New Castle, Pa.
Dr. and Mrs. W. P. Gilmor ..... West Alexander, Pa.
Rev. and Mrs. F. H. Henderson .....
..... 542 N. Beaver St. Wooster, Ohio
Dr. and Mrs. H. S. Hutchison .....
..... R. D. 1, Claysville, Pa.
Dr. and Mrs. W. B. Jamison ..... New Wilmington, Pa.
Dr. and Mrs. F. C. McClanahan ..... New Wilmington, Pa.
Dr. and Mrs. N. D. McClanahan .....
..... R. R. 3, Monmouth, Ill.
Mr. M. C. McFeeters
225 N. Mercer St., New Wilmington, Pa.
Dr. and Mrs. W. T. Moore .....
..... 311 E. Jefferson Ave., Wheaton, Ill.
Dr. and Mrs. H. E. Philips
15527 Via de Las Olas, Pacific Palisades, Calif.
Dr. and Mrs. Mark S. Roy ..... New Concord, Ohio
Dr. and Mrs. F. Scott Thompson
..... 5528 Wayne Ave., Philadelphia 44, Pa.

PAKISTAN-INDIA

Dr. and Mrs. J. G. Campbell .....
..... 128 Garden Ave., Grove City, Pa.
Dr. and Mrs. H. C. Chambers .....
.... 340 S. Ridgewood Ave., Daytona Beach, Fla.
Dr. D. R. Gordon
2330 Carroll Park, S., Long Beach, Calif.
Rev. and Mrs. J. A. McArthur .....
..... 814 E. Spring St., Boonville, Mo.
Dr. and Mrs. W. H. Merriam
208 North "I" St., Monmouth, Ill.
Dr. and Mrs. S. C. Picken .....
..... 420 E. Green St., Winterset, Iowa

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Dr. and Mrs. Paul J. Smith ..... North Bend, Nebraska

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Miss Olive F. Braham ..... Cairo
Mrs. Sarah B. Cooper ..... Assiut
Miss Mary P. Craig ..... Cairo
Miss Wilma G. Duff ..... Assiut
Miss Neva J. Galloway ..... Cairo
Mr. G. Kenneth Gordon ..... Assiut
Miss Sarah L. Hill ..... Cairo
Miss Esther O. Hofstetter ..... Assiut
Dr. Earl M. Kroth ..... Assiut
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Miss Louise C. Rankin ..... Cairo
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Miss Harriet E. Wagner ..... Cairo

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Mr. Richard C. Smith ..... Omdurman
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Buffalo, New York — June 14-17, 1955

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COVER PICTURE

Dr. A. E. Kelly, Moderator of our General Assembly and Secretary-Treasurer of the Board of Administration, with Mrs. Kelly, on their recent visit to all of our mission fields, were given a royal welcome at the Rawalpindi High School, as is evident from the garlands bestowed upon them, and from the smiles on the faces of all in the picture on the front cover.

L. to R.: Dr. J. B. Cummings, President of the Mission; Miss Jane Iqbal Masih, teacher; Dr. and Mrs. Kelly; Headmaster Hira Lall Hayat of Rawalpindi Mission High School.

Excerpts from a brief story of the School, given to Dr. Kelly by Mr. Hyatt follow:

Rawalpindi High School was founded in 1856 by the American Mission, and in 1892 was transferred to the Sialkot Mission. Thus 1956 is going to be a memorable year in this institution, when it will celebrate one century of service in the Trans-Jhelum area. Hence this is the oldest, rather nearly as old as the Sialkot Mission itself, and it can be asserted without fear of contradiction that this U.P. Mission School is the pioneer of education in the area north of the Jhelum River. Missionaries and Nationals have been and are laboring together for a century to carry the treasure of the Gospel into the lives of Christians, Hindus and Muslims.

Education is a powerful means of effective communication of the Gospel to the people of the East where masses are generally desperately poor, illiterate and apathetic toward education. We have regular Bible teaching in the classes and morning prayers. Like America the whole country seems to be a melting pot.

The School is self-supporting. We try not to bother the Mission for financial help, but whenever we find ourselves in a tight corner and do ask for it, the Mission helps us sometimes.

Since partition the enrolment has doubled. Of a total enrolment of 1919, 231 are Christians while 1688 are Muslims. There are 39 members of the teaching staff—25 Christian, 14 Muslims. In the month of admissions, people have to wait for hours before their turn to get their sons admitted. The people of Pakistan love the mission schools and colleges.

The School leads in many ways in the whole area which consists of six large districts. Our boys have always behaved well on the playgrounds. They won the trophy in the debates last November in a Divisional Literary Contest for high schools.

WIDOWS OF MISSIONARIES

From Pakistan-India

Mrs. D. Emmet Alter.....Sterling, Kansas
Mrs. W. T. Anderson 760 Wright Ave., Camden, N.J
Mrs. M. M. Brown..5505 N. 52nd St., Omaha, Nebr.
Mrs. Howard Buchanan
.....1819—6th Ave., Greeley, Colorado
Mrs. Osborne Crowe.....New Wilmington, Pa.
Mrs. Wallace J Downs.....New Wilmington, Pa.
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317 Virginia Ave., Havertown, Pa.
Mrs. J. C. Heinrich.....
.....216 Johnson House, Oberlin, Ohio
Mrs. Robert Maxwell.....New Wilmington, Pa.
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.....Wheaton College, Wheaton, Ill.
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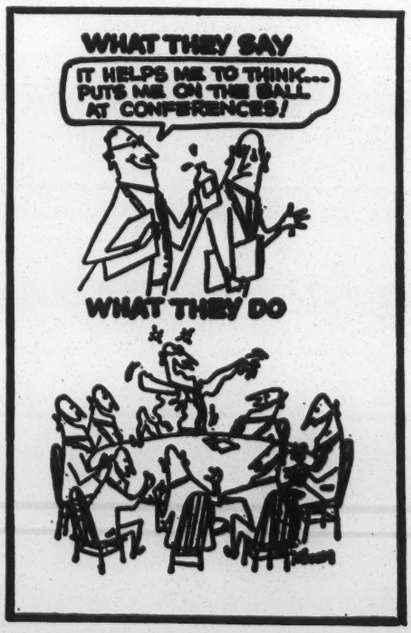

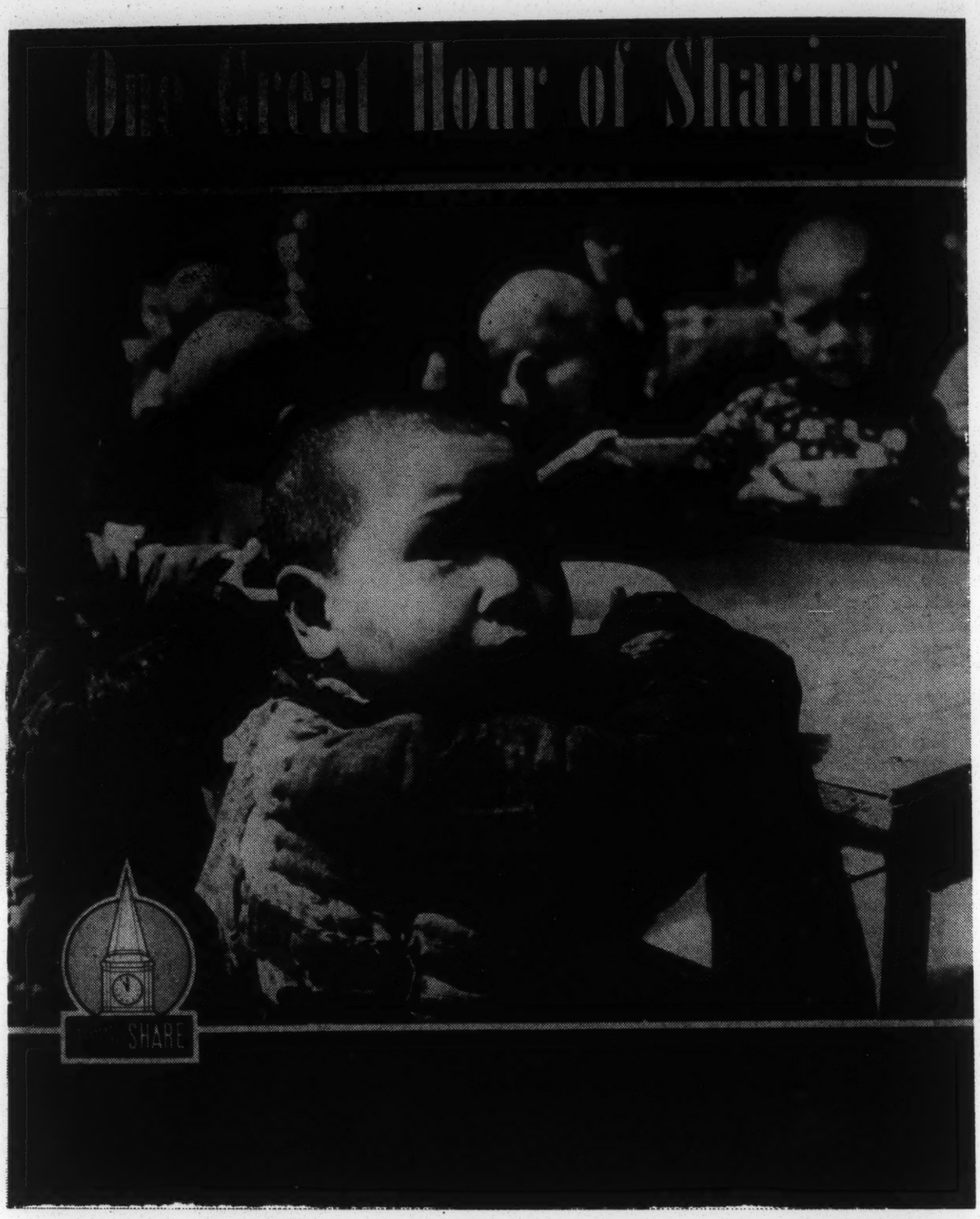

This poster will appear in thousands of churches in the United States in connection with "One Great Hour of Sharing" observances generally held on March 20, 1955, by the communions cooperating in Church World Service, to support the world-wide relief and reconstruction program. However, United Presbyterians customarily support the "One Great Hour of Sharing Appeal" on Easter Sunday.

Aid for this relief program is based on need without question as to creed, race or nationality. Major areas to be aided by the 1955 United Appeal include Germany, Greece, Austria, Yugoslavia, Korea, India, Pakistan, Indonesia, Japan, Hong Kong, Viet Nam, Kenya, and the Near East. Food, shelter, clothing and medicine are urgently needed to relieve the physical suffering of our stricken world-neighbors. How can we hope to win these people to Christ unless we show brotherly concern for them in their hours of emergency? We in America have so much; today's homeless, hungry and destitute have so little! Is it not the time to share? With our material gifts let us add a sincere prayer for those whose lives will be prolonged and sustained by these gifts.